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CONTENTS

THE ETHNOLOGY OF THE MALTESE ISLANDS
by R. Gayre of Gayre 121

THE TRADITIONAL AUTHORITY SYSTEMS OF THE SAC AND FOX INDIANS
by Alexander Mamak 135

THE EVOLUTION OF MAN IN RELATION TO THAT OF THE EARTH: PART VI
by Walter Arnold 148

PHILOSOPHY AS SCIENCE
by Dale Adams 155

THE COTTIANS: LINGUISTIC SPECULATION ON THEIR PALAEETHNOLOGY
by William Siegel 166

WHAT THE JOURNALS SAY 169

JOURNALS RECEIVED 180

BOOK REVIEWS 181

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The Ethnology of the Maltese Islands

By R. GAYRE of GAYRE

The Maltese archipelago, consisting of Malta, Comino, and Gozo, lies in the middle of the Mediterranean, midway between Gibraltar to the west and Palestine to the east, and between Sicily 58 miles to the north, and the African coast in Tunisia, 180 miles away.

At one time it was the generally held view that these islands were the remains of the mountain tops of the land bridge which once connected North Africa to Europe. But this view is now challenged. However, it appears still to be the view that the Maltese islands were once part of the land mass of Sicily and Italy.[1] Vaufrey, the French palaeontologist, has shown that the fauna is European and not African although, against this, Borg has equally shown, on the basis of botanical considerations, that the flora is African. Others have held that the molluscs are Sicilian and not African. This would suggest a land connection to the North and not the South.

The islands are made of limestone, as a consequence of which the winter rains penetrate deep into the soil and do not provide the run-off which makes for streams. There seems to be a general conception that the landscape is flat[2] but this is not the case. The whole country tends to be hilly. There is a cliff-bound coast in many parts, and then a plateau, heavily intersected by valleys, and a range of hills on the south-western side, while the way inland from the major inlets—such as the creeks between Sliema and Valletta, and the Grand Harbour—is a steep climb. As a result it has a diversified surface which rises from sea level to about 800 feet in some places.

Because of the limestone rock, and the absence of running and surface water, there is very little woodland surviving from ancient times, although trees of agricultural value—such as olives, carobs, and figs—are found in the small fields. Vines grow well and are the basis of the local wine industry.

The location of the agricultural forest is commemorated in many of the place names—white poplar by Wied el-'Lug', European oak by Balluta, and pines by Wied Znuber.[3]

In prehistoric times, Malta was forested and stocked with natural game, because it should be remembered that the Sahara had

[1] J. D. Evans, *Malta*, Thames and Hudson, London, 1959, p. 34.

[2] Christopher Kininmonth, *The Travellers' Guide to Malta and Gozo*, Jonathan Cape, London, 1967, p. 29.

[3] John Borg, *Descriptive Flora of the Islands*, Malta, 1927.

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not yet become an arid desert—from which today dry hot winds blow over Malta at certain periods of the year—and the whole of the southern Mediterranean region was still less arid than it is now.

Although man has been traced on both shores of the Mediterranean from the Palaeolithic and Neolithic times, we have to wait till the beginning of the fourth millennium B.C. for his first appearance in Malta. This opening phase of human occupation is called the Ghar Dalam period and is dated from about B.C. 3800 to B.C. 3600.

These Ghar Dalam people—named after the cave where their remains have been discovered—belonged to an early Neolithic stock who spread from Italy to Sicily, from whence they migrated to Malta. It is assumed that they brought their cattle with them, and so it is evident that we are dealing with a colonisation of people who were competent sailors with ships large enough to transport stock.

They appear to have lived in caves as well as in open settlements.

THE SKORBA PERIOD

About B.C. 3600 there appears a new phase of development which may have been due to further immigration from Sicily. However, this is by no means certain, although it can be assumed that any changes which occur of a perceptible nature must be due to some outside impact, whether that of the arrival of new colonists, traders, conquerors, or missionaries.

Certainly there was a distinct change in the cultural life. The people changed to living in village communities and a new type of grey pottery occurred. The huts in which they lived were round.

Skorba, which has given its name to the period, is a place where the culture was discovered, and lies close to Zebbieh.

The period during which this culture was dominant is divided into the grey pottery period, which lasted until about B.C. 3400, and the red (slipware) which continued until about B.C. 3200.

ZEBBUG PERIOD

Before the red Skorba period ended in about B.C. 3200 there arrived some new people who coincided with the change from the Neolithic to the beginnings of the Chalcolithic or copper phase of evolution.

Because no metal occurs on the Maltese islands, the arrival of the metal ages was retarded, and even when metal had been introduced it was necessarily in short supply and could only have been imported in return for articles which the inhabitants had to trade for it.

From about B.C. 3000 to B.C. 2800 a new phase in the development of the pottery occurred. This is called the Mgarr period, which

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was followed by the Ggantija period from about B.C. 2800 to B.C. 2400. This was the time of great Megalithic temple building above ground, which may be thought to simulate the underground temples of earlier times. From this stage there developed the Saflieni and Tarxien periods which lasted from about B.C. 2400 to about B.C. 2200 and from about B.C. 2200 to about B.C. 1800 respectively. The famous underground hypogeum of Hal Saflieni is typical of the former culture as are the later Tarxien temples of the latter. From the Ggantija period onwards there is an increasing evidence of Aegean influence.[4] Some place the dating of these periods later, making the last, the Tarxien, come to an end between B.C. 1600 and B.C. 1500.

All the developments which we have so far traced appear to have taken place without any very apparent evidence of warlike conditions, The sites are characterised largely by those of villages and numerous temples and weapons are not found.

Suddenly they came to an end—some have thought as a result of several years of drought, others as a result of the succeeding Bronze Age invasion. Migration and the general seaborne movements of the peoples of the Megalithic cultures may also have been involved. Total cultural changes can take place under the force of invasion and defeat, but it would be unwise to conclude that the original inhabitants were entirely wiped out. It is likely that their womenfolk survived to be absorbed into the stock of the newcomers.

Since we know that there was a spread of Megalithic Atlantic folk embracing the Balearic Islands, the Iberian peninsula, North Africa, and the west coast of Europe, it is likely that some of this stock was involved in the racial composition of the early inhabitants of Malta.

The Homeric tradition in the Odyssey that the earliest inhabitants of Malta were a race of giants—called Phaecians—might well be consistent with this, since the Atlantic element, which appears to have been associated with this culture, is known to have been tall and well-built. The Atlantic Megalithic peoples were sailors, capable of considerable maritime passages, and this is consistent with the quite evident seafaring ability of a people who were able to take their cattle with them from Sicily to their first settlement in Malta. The development of a Megalithic temple culture, which appears to have absorbed all the energy of the people[5] is typical of the Atlantic racial strain everywhere it is found. There is certainly evidence of contact with southern France, Spain and Portugal, at the end of this earlier phase of the habitation of Malta.[6] There are close cultural parallels between the collective rock-art and Megalithic tombs of Western Europe with the tombs of Malta. In both we

[4] J. D. Evans, *op. cit.*, p. 747.

[5] *Ibid.*, p. 63.

[6] *Ibid.*, p. 83.

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have evidence of the Great Mother Deity.[7] Evans[8] draws attention to a parallel in one respect between tombs of Orkney and western France and those of Malta. The forecourt area—devoted to the rites of the dead—which is found in Malta is also common to those tombs found in the Balearic Islands, Sicily, the tholos tombs of Spain, and in those of north-western Europe.

It is unlikely so far to the east—away from the more typical areas of settlement of the Atlantic Megalithic stock—that the strain could have been other than at least partly Mediterranean. Further, just as isolation in Malta had caused the European elephant to degenerate in size to three feet high, it would be expected that genetic selection acting on occasional mutations for shortness would have favoured a shortening of stature. Consequently, any Atlantic strain in the population would not be typically tall, and given a large Mediterranean infusion, we would expect a short-statured people—whatever the possible relationship to other taller Megalithic peoples. Consequently, the shortness of stature of the Mediterranean population does not necessarily invalidate an Atlantic element in the stock.

The population must have been therefore—at least superficially—Mediterranean in appearance, although we are inclined to think that they were rather Atlanto-Mediterranean, despite the fact that these people are usually classified as Mediterranean.[9]

This culture and civilisation changes abruptly about B.C. 1800 (or according to others, about B.C. 1500) when we come to the Tarxien Cemetery Period, and it is replaced by one which appears to be, in every sense, inferior, with the exception of the fact that it is characterised by the introduction of bronze.

It is said, because there is no evident certainty of the transformation of the earlier Neolithic and Megalithic cultures into this new Bronze Age period, that the earlier peoples had disappeared altogether, wiped out by conquest, or by a succession of droughts which preceded the arrival of the new bronze-using men. A seafaring people under pressure can always migrate in this way, and so it is conceivable that this view is correct, although we personally dissent from it.

The new people, who built small "dolmens" and burnt their dead, are thought to have been derived from southern Italy, and may earlier have gone back to the north-eastern Mediterranean and Anatolia (Troy and Cilicia).

In the succeeding Borg in Nadur period (B.C. 1400-B.C. 800) two more settlements of newcomers arrived from Sicily (perhaps Syracusa) and Italy respectively. As they built defensive works it may be inferred that they had to fight to establish their settlement.

[7] *Ibid.*, p. 91.
[8] *Ibid.*, p. 134.
[9] *Ibid.*, p. 166.

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The second wave of newcomers of this period arrived (from Italy) between B.C. 1000 and B.C. 900 and are known as the Bahrija folk. Although different in material culture from the earlier inhabitants, these newcomers were probably basically Mediterranean, with probably some Nordo-Armenoid or Dinaric infusion. This might well account for their martial qualities.

In religion it is clear that all these peoples we have been describing worshipped the Great Mother in some measure or another. This is particularly so in the case of the earlier temple builders, who have left behind numerous statuettes of female figurines. Incidentally, without exception, the archaeological accounts refer to these fat-buttocked female figures as steatopygous. In fact, we have not seen a single case of steatopygy represented among them, and would be very surprised indeed if one were so represented. Steatopygy is a Cappoid feature seen among the females of the Bushmen and Hottentots, and among such Bantu as have absorbed Cappoid blood. Steatopygy is a trait in which the posterior is not merely large and fat but projects outwards at right angles from the body. It is no exaggeration to say that it forms a virtual shelf on which, with little ingenuity, articles could be placed without rolling off. The fat-buttocked women of these early prehistoric Maltese show traits which are still to be seen among some of the older (and fatter) women in the Mediterranean. But the feature is not steatopygy.

One writer[10] suggests that Malta was a centre of the worship of the Mother Goddess, with special emphasis upon her rôle as the Goddess of Death—and, no doubt, re-birth. He draws attention, as others have done, to the fact that Malta is traditionally Calypso's Isle, the Death Goddess who kept Odysseus for a long time from returning to his home. This tradition is certainly consistent with the evidence of the temples and the female Goddess figurines.

However, it is quite clear that before the time the older temple-building population had been ousted they were familiar with the rôle of the male in procreation, for there has been found in a niche of the Tarxien temple what looks like a shrine in which are two phalli.

Although modern archaeologists tend to be obsessed with detail and often tend not to see the broad sweep of ethnological connections, we think, despite this, that R. N. Bradley[11] is an exception and not far from the mark when he sees an overall connection between the Megaliths of Sicily, Iberia and Sardinia, and stretching all the way to the Long Barrows of England, and, we would add, the Long Cairns of Scotland. It is true that he is obsessed by the concept of a Mediterranean racial basis, but in his time—and unfortunately still in too many cases—the Atlantic elements tended to be overlooked. From Malta to the Hebrides we have an Atlantic racial

[10] Christopher Kininmonth, *op. cit.*, pp. 60-61.

[11] R. N. Bradley, *Malta and the Mediterranean Race*, Fisher and Unwin, London, 1912, pp. 96 ff.

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element of Megalithic culture with varying infiltrations of Mediterranean sub-racial structures, stronger in Malta and less so in Ireland or Scotland.

It might not be out of place here to refer to Bradley's observations[12] that the use of chequered clothing can be traced to Malta and Crete, and was in his time (1912) still popular among Maltese—as can be said to be still the case, as the number of black-haired, dark-eyed, Maltese children and girls wearing Scottish and pseudo-Scottish tartan is very considerable. It is certainly a higher proportion than is found among the large British (Service and settler) population. We know that the Romans observed that multi-coloured clothing was common among the British Celts. Since tartan is associated with the kilt—which is pre-Celtic and pre-Aryan in origin, since all the Aryans wore trousers as they were horse-riding peoples originally —we can assume that this has its ultimate origin in the Atlantic artistic taste and feeling rather than in that of the Nordic race. Since the Atlantic is linked with the Megalithic culture of prehistoric times, we are, in fact, led back step by step to Brittany, Galicia, Spain, the Balearic Islands, Sardinia, Sicily and Malta, as well as to the Kabyles of North Africa, and the Guanches of the Canary Islands. Therefore Bradley may not, in fact, be so wide of the mark, as many, no doubt, have derisively assumed he was. Bradley has also drawn attention to the clothing which characterises the female figures, and believes it shows a fondness for lace and frilling. He would see in the famous lace industry of Malta a continuation of this prehistoric art.[13] Certainly, if, as we have suggested, the womenfolk of the Megalithic builders were absorbed by the later comers, this is the sort of art which would be transmitted from one stock to the other. Bradley, indeed, associates lace-making with a pre-Aryan origin and gives it a distribution which he would consider to be that of the Megalithic and Atlantic peoples—Spain, Ireland, France, the west of England—to which we would add the Low Countries.

It might be pointed out that Professor Tagliaferro drew attention to the fact that Bur Meghez means the place of deer or goats, and that he found deer bones in a Neolithic burial at that spot. Such a place-name could not have continued in use to our times unless the people survived to transmit it.

There are other facts which show an Atlantic-Megalithic distribution. Professor T. E. Peel drew attention to certain Maltese buttons of the Megalithic period which have a distribution from Italy to Sardinia, France, Spain, England, Scandinavia, Bohemia and Austria. Bradley sees a similarity between these and one found at Carromore in Ireland.[14]

[12] *Ibid.*, pp. 110 ff.
[13] *Ibid.*, p. 129.
[14] *Ibid.*, p. 135.

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From B.C. 800 to B.C. 218, we enter upon the Phoenician period in Malta. The Phoenicians were expanding along the Megalithic route from the eastern Mediterranean to the British Isles from the twelfth century B.C. onwards, the ultimate magnets being copper and tin, just as, at a later period, they circumnavigated Africa and were no doubt not indifferent to copper and gold to be found in Rhodesia and South Africa, if such came their way.

Consequently it is not surprising that they should establish a strong port for their fleets and trade in this island of Malta, lying as it did so strategically in the middle of the Mediterranean and midway between Sicily and Africa.

At the same time as they expanded to the west they had established their Punic colony of Carthage. It is probable that they had already established an interest in Malta before B.C. 800 but, at any rate, by that time their colony of Carthage came to establish a Punic colony in the island.

Inscriptions from the sixth and seventh century B.C. have been discovered in Malta not only in Carthegian (Phoenician) but also in Greek. We learn that Malta had—according to a Greek inscription—a senate, assembly, a high priest, and two archons. Therefore, although there is no evidence of a Greek colony in Malta there is evidence of considerable Greek influence.

By the Phoenician period there were, therefore, probably four ethnic elements in the island—the original Megalithic Atlanto-Mediterranean—probably largely inherited on the distaff side—a Mediterrano-Dinaric (or Armenoid) Nordic element, followed by an eastern Mediterranean (with some Dinaro-Armenoid) Phoenician, and a Greek Mediterrano-Nordic-Dinaric. But the predominant type was, as now, Mediterranean. The Atlantic element has, with time, tended to become of much less importance than it was originally.

R. N. Bradley[15] draws attention to the fact that it is unlikely that the Phoenicians were more than an official class in Malta, and so, presumably, made very little contribution of an ethnic nature to the racial build in Malta.

By B.C. 242 the Roman power reached the Maltese islands. In B.C. 242 Punic power in Malta had been virtually extinguished, and by B.C. 218 Malta and Gozo were created a Roman colony with Roman law. Under the Romans, the Maltese were prosperous producers of heavy cloth and sail-cloth.[16] It was in the Roman period that St Paul and St Luke in 58 A.D. were shipwrecked on the coast of Malta, reputedly at St Paul's Bay.[17] There is the possibility that for a time the islands fell under the power of the Nordic Vandals. Malta continued to be ruled by Rome, with such interludes—some-

[15] *Ibid.*, p. 166.
[16] Christopher Kininmonth, *op. cit.*, p. 63.
[17] *Acts of the Apostles* xxvii.

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times probably under the Byzantine part of it—until the Arabs invaded in 870 A.D. when they overwhelmed the Byzantine garrison after over-running Palestine and North Africa.

During the Moslem period many Christian Maltese emigrated and others became Moslems. Slavery, characteristic of Islam, had built up a slave population from raiding the Christian countries. It appears to have been a sterile period culturally, brutalised by slavery and the quarrelling of the various Arab dynasties, of whose civilisation little has survived in archaeological material. The Arab power was overthrown by the invasion of Roger the Norman from Sicily in 1090, who is credited with having given the Maltese their flag of per pale argent and gules. The Normans introduced the Nordic element, and brought Malta back into the Christian civilisation of Europe.

There is no doubt that despite there being traces of three various ethnic and racial elements, that the modern Maltese are, as Bradley[18] wrote, a relatively fine-bred example of the Mediterranean race—certainly when we consider them apart from the Italian-speaking Maltese.

Although it was due to the Normans that Sicily was returned to Europe to which, by race, it rightly belonged, it still retained some of the stamp of the preceding Islamic rule—as late as 1240 there were 77 Moslem to 250 Christian families in the islands. Under Roger II of Sicily, Malta and Norman Italy, an attempt was made in 1123 and again in 1128 to recapture for Europe its lands of North Africa, which had always formed part of the Mediterranean and European world. As a result of this expansionist policy the re-Europeanisation of Malta was taken a stage further.

In 1193 the islands were granted as a feudal fief to the Grand Admiral of Sicily, and in 1221 many Maltese were probably taken on the fifth Crusade.

After several vicissitudes, including settling Malta with the entire population of an Italian town, the islands passed into Spanish possession in 1282 and this domination lasted until 1530. This, no doubt, accounts for the surnames of the Marquis Scicluna and Sir Hannibal Scicluna—typical Maltese names today but of Spanish origin—as well as for such names as Calleja. In 1354 so attractive were the islands for their commerce that the Florentine bankers tried to establish their influence there.

In all this period the Arabs had continually attacked Malta and, in return, the Maltese had joined in raids on North Africa.

With the fall of Constantinople, and the end of the Eastern Roman Empire in 1453, the way was open for Turkey to become a powerful sea force in the Mediterranean. By the sixteenth century they had overrun Syria and Egypt, and in 1522 they drove the Order of St John from Rhodes, thereby removing the only naval power in the Eastern Mediterranean capable of stopping Islamic expansionist

[18] R. N. Bradley, *op. cit.*, p. 115.

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aggression. By 1488 they landed from 11 galleys at Malta, at Marsaxlokk, and attacked Birgu, carrying off 80 of the inhabitants as slaves. In 1526 Mosta was burnt and 400 Maltese were carried off by the Barbary raiders who were vassals of the Porte.

These facts have to be mentioned because the slave-raiding of the Arabs and Turks led to reprisals by the Christians, and these have some bearing upon elements sometimes found in the ethnology of the Mediterranean basin.

The Order of St John was presented to Malta in 1530 by Charles V of the Holy Roman Empire, King of Spain and Sicily (to which Malta belonged) as a perpetual fief for the tribute of a falcon. That is, Malta was held by the feudal tenure of grand sergeantry.

One result of the arrival of the Order (of Malta as it is now called) was the introduction of 4000 Rhodians who had been employed by the Order and taken with them when they evacuated at the fall of Rhodes. This element would tend to be Mediterrano-Armenoid, or Mediterrano-Dinaric, with perhaps some Nordic elements. Some of their descendants today bear the name of Grech, meaning Greek. Inevitably the establishment of the Knights in Malta led to the Great Siege in 1565 when a fleet of 138 Turkish galleys tried to subjugate the Order of St John. In this, as all who know the dramatic happenings of those times, Islam failed, and until the establishment of French and British naval power in the Mediterranean, it was the Knights of Malta who maintained the freedom of the seas. In doing so they had to adopt the methods of their enemies, and so the successful galley-sweeps brought back Moslem prisoners to be slaves in Malta, just as Christian prisoners and passengers captured from European ships were destined to be sold as slaves in Algeria and elsewhere in the Moslem world.

The result of this was to bring into Malta, at the lowest social level, genes from North Africa. In so far as these were true Arab or Berber, they merely introduced Mediterranean and Mediterrano-Atlantic strains which are, in any case, native to Malta.

However Islam, despite all its apologists who have tried to laud it as a civilizing power when Europe was, according to them—but not so in fact—"barbarous," has existed as a force upon a basis of slavery. Islamic society, outside the Bedouin, had only one freeman and that was the male who was the Sultan Dey or Bey, in the country concerned. All other men were in varying degrees of slavery under him as there was no noble caste to stand up and challenge his power. At the bottom of this slave society were innumerable wretches bought from the Turegs and others of the Sahara, who were the result of their depredation on the Negroid peoples lying to the south of the Sahara. These menials of the lowest rank (for even their descendants in North African towns are still in the lowest social strata and live in the over-crowded ghettoes), were often captured with their masters in the sweeps of the Knights' galleys and brought back to Malta.

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While such miserable wretches normally lived among themselves, and environment was against their survival, some degree of miscegenation must have occurred later as a consequence of the ending of slavery. Therefore, occasionally, one finds live, as in Sicily, evidence of Negroid genes in the lowest social ranks. It is to be found in darker complexion, coarse features, broader noses, thicker lips, or the texture of the hair. However these occurrences should not be exaggerated, and they are negligible compared with the overwhelmingly Mediterranean characteristics of the peoples of these islands.

While superficially, the population is typically Mediterranean, this applies mainly to the peasantry and the working classes in the towns. There is, however, a substantial middle and upper class element which is Italian speaking, but not entirely Italian in origin. It is partly Rhodian, partly Spanish, and only partly Italian. (There is, largely, connected culturally with this stratum of society, the native Maltese nobility). These middle and upper class people are of Rhodian, Spanish, and Italian origins. Among them Italian was, and still is to a significant extent, their normal means of communication—although they speak English to the official classes and Maltese to their servants. They are taller than the native Maltese, and show more Dinaric, Atlantic, and Nordic elements. The bulk of the professional and business classes belong to this Italianate element in the population which is one which seeps down into the plebeian names.

Among the Maltese there will be found something resembling the character of Scottish clan or Irish sept, for while the aristocracy form a clearly definable class (as they do in Scotland and Ireland also) they ramify down into the masses. It comes as somewhat of a surprise to the English settler, therefore, to find at some festive occasion (such as a wedding) of the aristocracy, quite humble people in attendance who claim a blood relationship with the grand folk whose occasion it is. It means, in fact, that a superficial type of clan system exists. It has, at a glance, some of the characteristics we find in Scotland where a Chief moves in a noble society on the one hand,[19] and also, on the other, is sib to a whole mass of clansmen, some of whom occupy the lowest social positions. In Scotland, there is no rigid barrier, as tends to occur in England, and is certainly the case in Italy, between the aristocracy and the masses. In Malta, something similar appears to be the case, although this does not mean that the nobility and gentry of Malta are not conscious of their position and those who are socially the people with whom, by choice, they wish to associate. Any scrutiny of invitation lists for guests for the Casino Maltese makes that point clear enough.

[19] In Scotland a Chief is, by that fact, an aristocrat and is also, because of the ancient nature of Scottish nobility, usually of royal descent by several lines traceable to the great houses of Europe.

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This situation is probably reinforced by another aspect of Maltese social organisation.

In Malta there are relatively few surnames. There are many people with the same names who, theoretically at any rate, have some alleged relationships or common origin.[20] This also gives a superficial appearance of a tribal society, although it is really a pronominal one.

One characteristic which is to be associated with the nobility and upper classes of Malta is the Dinaric nose and skull which one sees in the Spaniards of like class. In fact, one can still recognise many of these Maltese as being of Spanish origin from the mediaeval period by the features which they share with that people.

Another factor which is genetically important in forming characteristic Maltese types is that of inbreeding. Assortative mating, which we have consistently emphasised as being important in human breeding—although most geneticists ignore it altogether—is nowhere so evident as in Malta. Because of it, and because each class and social group tends to marry within itself, one finds so many people who duplicate each other's genes that the stranger will time and again mistake one person for another as so many Maltese appear to have doubles.

In addition to the mass of the Maltese people who are basically native Maltese, of Mediterranean type, and their aristocracy, with Dinaric-Nordic-Atlantic elements, we have the admixture of northern genes introduced by one and a half centuries of British rule. Not only have British genes poured into the population in the way this sort of thing happens where two stocks come into close proximity, but there has been intermarriage and the actual settlement of British people in the islands. This trend has now reached considerable proportions in a new, and mainly, British settler class, derived from the middle and upper classes of the United Kingdom. Consequently the Nordic-Atlantic-Dinaric elements have been, and are being, considerably reinforced.

Nevertheless, because of assortative mating of a biological character which is always operative, aided by linguistic and cultural factors, there are likely to be for all the foreseeable future three main populations in the Maltese islands—the native, mainly Mediterranean Maltese, forming the bulk of the people, and particularly the country people; the Dinaro-Mediterranean-Italianate Maltese (with whom one would include a large part of the Rhodian followers of the Knights), speaking Italian and forming a large part of the professional and commercial classes as well as the Maltese nobility; and, finally, the Nordic English-speaking northern

[20] So much so that Malta has produced a species of plebeian or communal coats of arms enjoyed by all of the same surname. This is being dealt with more fully by the writer in a book now being written for Messrs Batsfords, the London publishers

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European, mainly British, settler class which is steadily replacing the former transient official, military, naval, and air force personnel.

Among the native Semitic-speaking Maltese there are, however, also light-eyed elements. These will be seen from time to time by most investigators. R. N. Bradley[21] took the view that they are particularly characteristic of the seafaring population of the remote villages and in Gozo. He associated with this colouring a tendency to an upturned nose. This might well be a survival of some Atlantic genes from the remote Megalithic stock since both traits belong to that racial strain. Bradley, quite rightly, draws attention to the fact that among the Irish and Scottish Gael as in Malta, black hair with blue eyes will be found.[22] This is, of course, the Atlantic racial type which is to be found wherever we trace in Europe the Megalithic culture, and what Bradley saw in Malta was the survival of some of the genes from this stock which had not been extinguished by the deluge of Mediterranean racial immigration.

Bradley is at some pains[23] to show that many words in use in English and Celtic are Hamitic in origin, a view for which at least one other distinguished scholar could be cited. The significance of this is that it establishes the continuance of culture from North Africa, the Mediterranean basin, and Malta in particular, to the British Isles. One finds words such as the Welsh *bus*, for mouth, and the Maltese *bus*, to kiss; the word cuff (for part of the sleeve), and the Maltese for the same word, *keff*; the Welsh *cwtan*, to shorten, and the Maltese *kata*; the word jewel, and the Maltese word *jawar* for pearl—the r and l being interchangeable consonants; shackle, and the Maltese *shekkel*; the word tall (Welsh *tol*), and Maltese *twal*; wood, and the Maltese *aowd* for the same object. Many more examples could be quoted. It is clear that there has been a seeping of words, and ideas, from the pre-Aryan and pre-Celtic Megalithic-Atlantic cultures into those of the people who overwhelmed them in western Europe and the British Isles. It is said, for instance, that a place name like Lostwithiel in Cornwall cannot be accounted for in any Celtic Aryan language, but as we look over the native place names of Malta with their frequent component of *Wied*, it seems that such a name would not be far to seek in old Hamito-Semitic, along the very path, both cultural and racial, which led from Malta to the British Isles and beyond.

Another point which might well be made is that not only are there light-eyed people among the Maltese—some villages being noted for them—but there is a surprising number with very light blue and grey eyes. This tends to be a characteristic which is found rather in northern than north-western Europe, and the most extreme development of it is to be associated with the East Baltic race,

[21] R. N. Bradley, *op. cit.*, pp. 183-184.
[22] *Ibid.*, p. 188.
[23] *Ibid.*, pp. 217 ff.

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although whether these very light eyes in Malta are from that stock is another matter. However, this is the type of colouring one would expect to find among the eastern Germans and western Slavs. Since the Vandals conquered and settled in North Africa it is possible that in this colouring we have a survival of Vandalic blood. Bradley points out[24] that this colouring in folklore in Malta is associated with those who steal people from the streets. This may well have some connection with Vandal raiders.

The Semitic speech of Malta is not due to Arab rule but comes down from a much earlier period. It would be convenient to look to the Phoenicians for the Maltese language and, no doubt, they had an influence upon it. But if we find names such as Bur Meghez, meaning the waste place of deer or goats, occurring where we find remains of deer, which were characteristic of Neolithic Maltese times,[25] then we have here both a proof of the continuity of the native population from the megalithic period to the present and, in addition, that the language belonged to the same linguistic group as now—namely Semitic.

Now we know that the Semitic spoken in Malta is very archaic,[26] being comparable with the now extinct Semitic tongues. This, taken with the survival of words from prehistoric times, shows a pre-Phoenician origin for the language.

Semitic and Hamitic are closely related languages, the former evolving out of the archaic Hamitic or some language common to both. The Megalithic-Hamito-Semitic-speaking Maltese belonged to the general distribution of Atlanto-Mediterranean peoples who were spread from the west coast of Europe along the north coast of Africa and of whom the Hamitic-speaking Kabyles to this day are a remnant. It is, therefore, our own opinion, for what it is worth, that the Semitic speech tended to evolve among the Mediterraneans in the eastern half of that sea area, while the Hamitic was the product of a North African evolution among the more Atlantic racial elements. Malta, lying midway between the two linguistic zones, gradually evolved towards Semitic speech, no doubt materially assisted in doing so by the Phoenician and later Arab conquests. But it would seem that the language still has links with Celtic and other words which might well be traceable to Hamitic origins from the prehistoric Megalithic folk of north-western Europe, who were, as we have suggested, related ultimately to the earliest settlers in Malta.

The Hamitic basis is not restricted to linguistic evidence only. There is material evidence, an example of which survives and might well be mentioned.

[24] *Ibid.*, p. 184.

[25] *Ibid.*, p. 182.

[26] This information was given by the late Professor R. H. Sayce to Sir Hannibal Scicluna, who communicated it to the author.

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Bradley[27] draws attention to the fact that the high-prowed *dghaisa* rowing boat still in use[28] is a Minoan and Oriental Egyptian type of boat of the proto-historic Eastern Mediterranean basin. This boat is probably Hamitic, as is the Eye of Osirus which is still traced on its hull.

Sufficient has been indicated to show that the ethnology of the Maltese islands is not merely of Mediterranean interest, but that it opens up much wider issues, such as the impact of the Atlanto-Mediterranean and Northern European stocks upon this archipelago, even from the earliest times to the present.

It also emphasises the essential unity in race and linguistics of all the European peoples—which form merely branches of one stock —which although separated for long periods of historical time, have been only recently divided from each other when considered in racial and geological terms.

[27] R. N. Bradley, *op. cit.*, p. 184.

[28] There are several being repaired at this moment at the bottom of the street from the house where this is being written.

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The Traditional Authority Systems of the Sac and Fox Indians*

By ALEXANDER MAMAK

INTRODUCTION

Much of the literature on the Sac and Fox Indians deals with them as if they were one nation, yet they were very different in certain cultural assumptions and outlook. This essay is an attempt to compare one area where the differences may help to explain certain problems in the history of their contacts with incoming Europeans. It may also enable a better understanding of how collective activity is organized in certain societies lacking a centralized authority.

Why were the Fox Indians, among all of the eight Central Algonkian tribes that lived in the Great Lakes region around the seventeenth century, the most strongly hostile to European attempts at control? Miller, in discussing this question, points out that the Central Algonkians shared one characteristic of a particular kind of organization of authority, namely "an aversion to vertical authority." The Fox especially had an aversion to the ranked and vertical authority relationship characteristic of European organization systems. To them "an order was an insult."[1]

From the European's point of view the Fox were "insolent," "brutal and unruly," and "incapable of subordination." What appeared to these observers to be a society devoid of any mechanism for social control—an authority system that the Europeans were familiar with—turned out to be "a system for co-ordinating collective action that was different from their own."[2]

While there exists a considerable amount of literature that deals with the traditional authority system of the Fox Indians, comparatively little has been written about their nearest allies and relatives, the Sac, also known as the Sauk.

Moreover, much of the existing literature deals with the Sac and Fox as if they were one tribe. Some writers, however, have suggested, but hardly more, that there were certain differences in outlook. Farb, for instance, notes that "they were very similar in language, customs, tradition, and religion; yet, inexplicably, Whites clearly

* Professors Katherine Luomala and David Eyde read the original version of this paper and offered valuable criticisms. The author alone is responsible for the description and interpretation of the data.

[1] Walter B. Miller, "Two Concepts of Authority," *American Anthropologist*, Vol. 27, 1955, pp. 278 and 286.

[2] *Ibid.*, p. 272.

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found the Sac much easier to deal with."[3] Joffe also shares the opinion that the Sac were never as strongly hostile to the Europeans as were the Fox.[4] Neither author offers any explanation.

How are we to account for the fact that the Sac and Fox differed in their relations with the Whites? No doubt there are a number of factors involved which make the course of race relations different from one tribe to another. However, the similarity in conditions underlying the initial contacts between the Europeans, and the Sac and Fox allows us to test one assumption that is suggested from Miller's discussion of Fox society—namely, that if there is a strong correlation between possessing a negative attitude toward vertical authority and resistance to control by a society exhibiting such an authority structure, it would follow that since the Sac were less hostile to the Europeans they were also less averse to European organizational systems and, hence, less hostile to European behavior. Furthermore, it may be thought that authority in Sac society was conceived of as being in many ways similar to European society, particularly with regard to the phenomenon of ranked and vertical authority. This similarity in authority structure may have provided a basis for sounder relationships and mutual understanding, first, with the incoming European traders, and later, with representatives of the United States Government.

This paper is an attempt to test this hypothesis. It is also concerned with the manner in which the traditional authority system operated in both Sac and Fox society, how decisions were made and carried out, and what conditions determined the differences between the two systems.

METHODOLOGY

Unless otherwise specified, statements about the "traditional authority system" refer to the manner in which individuals or groups attained certain collective ends before they achieved reservation conditions—around 1850. This is an analytical distinction only, since the authority systems of Sac and Fox societies were not static, but constantly changing in response to pressures exerted by traders and incoming settlers, as well as other disruptive forces.

The concept of authority implies a particular kind of relationship between two or more persons. The definition of authority has to be made sufficiently broad to encompass a wide area of Sac and Fox social life so that the authority relationships that existed at various levels in the societies can be analyzed. For the purposes of this

[3] Peter Farb, *Man's Rise to Civilization as shown by the Indians of North America from primeval times to the coming of the Industrial State*, E. P. Dutton and Company Inc., New York, 1968, p. 5.

[4] Natalie F. Joffe, "The Fox of Iowa," in *Acculturation in Seven American Indian Tribes* (editor Ralph Linton), D. Appleton-Century Company Inc., New York, 1963, p. 261.

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paper then, authority relationships are said to be in existence when the decisions or advice of an individual or group are followed by the rest of the members of the group.

Although the Sac and Fox have frequently been dealt with in literature as if they were one tribe, and their close affinity cannot be denied, their union may have been for defensive purposes only. Each retained, at the same time, many tribal characteristics peculiar to itself. The Sac and Fox, therefore, present a unique case for comparison since they flourished under very similar conditions during the seventeenth and eighteenth centuries. It may be possible, for instance, to gain some insight as to the degree of variance in their organization of collective activity, particularly with reference to religious, economic, administrative, and military activities. These are examined in detail in the following section.

THE DATA

SAC AND FOX INDIANS

Native traditions together with the linguistic evidence indicate a long and continuous contact between the Sac and Fox Indians. The divergence among them, although pre-contact, is so slight that their separation cannot be very old. In contrast to the other Central Algonkian tribes, for instance, the Sac and Fox have preserved traditions of a migration from the Atlantic down the Saint Lawrence to the Great Lakes.[5]

After their arrival, around 1650, in the area that is now Wisconsin, the two tribes began a close alliance that lasted until the mid-nineteenth century, or the period of removal when disorganization, dislocation, and breakdown occurred.

RELIGIOUS ACTIVITIES

In the European cultural tradition the locus of authority is thought of as existing at the top of a vertical structure. "This metaphorical way of thinking about authority is closely tied in with European religious conceptions, many of which utilize the notion that power originates in a supernatural being or group of beings located in the heavens, or some elevated location."[6]

Although very little has been written about the Sac system of religion, the following account recorded around 1760, by the English fur trader, Peter Pond, illustrates the close similarity with certain Christian principles:[7]

[5] Charles Callender, *Social Organization of the Central Algonkian Indians*, The North American Press, Wisconsin, 1962, p. 1.

[6] Miller, *op. cit.*, pp. 276-277.

[7] Peter Pond, "The Narrative of Peter Pond," in *Five Fur Traders of the Northwest* (editor Charles Gates), St. Paul, Minnesota Historical Society, 1760, p. 41.

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> Thay a Low thare is two Sperits One Good Who Dwelve a Bove the Clouds Superintends over all and helps to all the Good things we have and Can bring Sickness on us if He pleaseis and another Bad one Who dwelves in the fire and air Eaverey whare among m(en) and Sumtimes Dose Mischef to Mankind.

Unlike the Sac, the Fox lack any supremely placed deity. Their most important god, Wisakeya, is pictured at times as a "buffoon."[8] Moreover, the authority of Fox deities is temporary and highly personalized.

The role of shamans as enforcers of social control in Sac society was of great importance.[9] The rôle of ceremonial leader in Fox society involved very little authority.[10]

The relationship between the Sac pantheon and the individual is best exemplified in the procedures that occurred before every war campaign. For instance, whenever the Sac brave, Black Hawk (1767-1838), wished to lead a war party he "followed the customs of the tribe and prayed and fasted in order to communicate with the Great Spirit and receive some omen to rally others to his side."[11] The following remarks by Black Hawk refer to a time when he would make periodic visits to the home of an old friend:[12]

> I approached the spot, and, when I came in view of the fire, saw a mat stretched, an old man sitting under it in sorrow. At any other time I would have turned away without disturbing him, knowing that he had come there to be alone, to humble himself before the Great Spirit, that he might take pity on him.

Such relationships were rare in Fox society "because the special, mystic, hallowed qualities of supreme power, supernatural grace and ultimate infallibility are accorded to neither god nor hero."[13]

The authority relations between gods and men are partly reflected in the existing pattern of relationships among the people themselves. The following sections deal with the way in which the traditional authority systems operated in the economic, administrative, and military spheres of Sac and Fox social life.

ECONOMIC ACTIVITIES

Mobility was a pronounced trait among the Central Algonkians. This was partly due to the impact of the fur trade which tended to

[8] William Jones, *Fox Texts*, American Ethnological Society, E. J. Brill (Leyden) Holland, 1907, p. 228.

[9] Callender, *op. cit.*, p. 18.

[10] Miller, *op. cit.*, p. 284.

[11] William T. Hagen, *The Sac and Fox Indians*, University of Oklahoma Press, 1958, p. 8.

[12] Thomas McKenney and James Hall, *The Indian Tribes of North America*, Oliver and Boyd Ltd., Vol. II, 1934, p. 64.

[13] Miller, *op. cit.*, p. 282.

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encourage an increase in hunting activities. There is no indication in the literature that the Fox tribe participated in the fur trade to a greater extent than did any of the other tribes. They did, however, deal increasingly over the years with French, Spanish, English, and American traders.

Fox society was never large. After a series of disastrous encounters with the French, between 1728 and 1730, the Fox population was reduced to around 1000. Their increased mobility from 1720 onwards may have been due to fear of the wrath of the French. Consequently, subsistence activities centered around the hunt, and a semi-nomadic way of life.

The Sac, however, did not live entirely by the chase; they had a well-developed agriculture.[14] The largest Sac village, Saukenuk, was the wonder of all who visited it. Carver, in 1766, and Forsyth, in 1827, described it as the largest Indian town they had seen.[15] When the English fur trader, Pond, first came upon it in 1760 he remarked[16]:

> The land is E(x)alant and Clar of wood sum Distans from the Village ... Sum of thare Huts are Sixtey feet Long and Contanes Saverl famalyes.

Occupied by the majority of the Sac nation—which numbered around 5000 in 1804—it probably contained close to two hundred lodges.[17]

ADMINISTRATIVE ACTIVITIES

The system of administration in Sac and Fox societies was to a large extent similar in make-up. Speaking of both societies as a whole, Henry Henshaw remarked that "no power in any wise analogous to that of the despot, no rank savoring of inheritance, as we understand the term, existed among our Indians."[18]

In both tribes, authority for enforcing the rules of society resided with the tribal council composed of civil chiefs and adult males. The post of civil chief was usually hereditary, although the degree of political control that he exercised depended primarily on his own personality. Thus[19]

[14] Cyrenus Cole, *I am a man, The Indian Black Hawk*, The Athens Press, Iowa, 1938, p. 23.

[15] Callender, *op. cit.*, p. 13.

[16] Pond, *op. cit.*, p. 40.

[17] Hagen, *op. cit.*, p. 5.

[18] Thomas Forsyth, "An Account of the Manners and Customs of the Sauk and Fox Nations of Indians Tradition," in *The Indian Tribes of the Upper Mississippi Valley and Region of the Great Lakes* (editor Emma H. Blair), Arthur H. Clark Company, Ohio, Vol. II, 1911, p. 226.

[19] *Ibid.*, p. 226.

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If he were wise in council and brave in the incessant warfare, the civil chief might exert considerable authority. If he displayed no such qualities, he found himself with little voice in tribal affairs. But even the influential chief found it expedient to bow to the wishes of the tribal council, which, in the final analysis, wielded what authority there was among the Sacs and Foxes.

Miller notes that the Fox name for the rôle of civil chief was "peace chief," and that his functions did not involve any directive authority.[20] In contrast, the Sacs seemed to have produced a number of so-called "peace chiefs" with a substantial amount of authority. One of these was the noted Sac chief, Keokuk, born in 1770. Although he gained his reputation as a war chief, Keokuk, because of his oratorical powers, gradually took over the function of a civil chief. His authority was distinctly recognized even by the Fox. For instance, in a council held by the Secretary of War for the purpose of reconciling the Sioux with the Sac and Fox, Wappella, the chief and headman of the Fox tribe, on speaking next after Keokuk, said: "My father, you have heard what my chief has said. He is the chief of our nation. His tongue is ours. What he says we all say—whatever he does we will be bound by it."[21]

Not only was Keokuk so honored by Sac and Fox alike, but the entire Sac nation was respected throughout the upper Mississippi valley for its fighting abilities as well as for its efficiency in administration.[22] The latter ability was aptly demonstrated in the running of Saukenuk, the large Sac village mentioned above.

In a large council house, which faced the esplanade, all matters pertaining to its welfare were debated and decided by a council of elder men. These men were assisted by a number of regulatory groups who could carry out sentences of punishment ordered by the council.[23]

Thomas Forsyth, the Sac and Fox agent from 1812 to 1827, observed that the Sac " at one time had a more rigid order of rank both socially and politically than at present. For example, chiefs came from the Trout and Sturgeon gentes, and war chiefs from the Fox gens; and there were certain relationships of courtesy between one gens and another, as when one acted the rôle of servants to another, seen especially on the occasion of a gens ceremony."[24] Nevertheless, at the time of Forsyth's contact with the Sac and Fox, the differences in the authority system of both tribes can be discerned from the following remarks:[25]

[20] Miller, *op. cit.*, p. 283.

[21] McKenney and Hall, *op. cit.*, p. 99.

[22] Hagen, *op. cit.*, p. 6.

[23] Cole, *op. cit.*, p. 22.

[24] Forsyth, *op. cit.*, p. 191.

[25] *Ibid.*, p. 226.

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> The Sauk Indians pay great respect to their chiefs when assembled in council, but the Fox Indians are quite to the contrary, they pay no respect to their chiefs at any time, except necessity compels them . . . .

MILITARY ACTIVITIES

In addition to the civil chiefs, the Sac and Fox tribes granted outstanding braves the title of war chief. These were retained so long as braves maintained their reputation for courage and prowess. Actual leadership of a war party, however, rested with any individual who could muster sufficient followers for an expedition.[26] The famous Sac, Black Hawk, for instance established a reputation after a successful expedition against their enemy, the Osage. He was able, a few months later, to lead a party of several hundred warriors against another Osage village. This expedition, however, was not as successful, and in his next campaign, Black Hawk could muster only six men.[27] "So loose were the ties of authority on the war-path that a bad dream or an unlucky presage was enough to diminish the number of the war party at any time, or even to break it up entirely."[28]

There was, however, a significant amount of difference in the degree of authority exercised by the Sac war chiefs and warriors as against those of the Fox with respect to relations among themselves, and with the society-at-large. In the Fox tribe, for instance[29]

> . . . war party membership was entirely voluntary, and members could leave at any time during a war expedition if they were not satisfied with the way things were going. No war party leader would be imprudent enough to issue direct commands. The incumbent of the war-chief role, by far the most 'powerful' authority rôle in Fox society, communicated his directives in the form of suggestions as to desirable action, which war party members could act on or not, as they saw fit.

While these principles applied even to the Sac, Black Hawk, the defection of his braves was only temporary, and he was later successful in gathering a formidable band of Sac and Fox in a last-ditch attempt to discourage the Sac nation under Keokuk from further negotiations with the United States Government.

The Sac war chief could also exert a measure of control by refusing to sanction a war party, thus making its leader personally responsible for the deaths of any participants.[30]

[26] Hagen, *op. cit.*, p. 7.

[27] McKenney and Hall, *op. cit.*, p. 59.

[28] Forsyth, *op. cit.*, p. 226.

[29] Miller, *op. cit.*, pp. 283-284.

[30] Callender, *op. cit.*, p. 18.

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The inequality of status within the Sac war party itself was affirmed by the behavior of subordinate to superior. "The partizan and his seasoned warriors smoked and talked while the fresh recruits made the evening meal . . . youths, on their first warpath, never sat down, or slept in the presence of their superiors, and did sentry duty at night, posting their own guards."[31]

The authority wielded by some of the Sac warriors against the rest of the tribe was noted by one observer. According to Gallard, if the Sac warriors, departing for an expedition, happened to meet a member of their own people while still within their own boundaries, he was treated to a severe beating unless he was a runner on an errand, or himself returning from a war expedition. Each member of the war-party would strike him as he passed. This the unfortunate man was obliged to stand and receive quietly "as a tax levied upon him by his country men for protecting him and his family from the common enemy."[32]

Nonreligious in content, but equally important in the social organization of the Sac and Fox was the division of the male population of each tribe into two orders.

In Sac society this division was based on the model used by the warriors. That is, the warriors of the Sac nation were divided into two parties, one was called Kees-ko-qui or long hairs, the other was called Osh-cush which means brave, the former being considered more than brave.

The Kees-ko-qui were led by the hereditary chief, Keokuk, and his standard was red. The leader of the Osh-cushes was named Waa-cal-la-qua-uc, and his standard was blue. His party was considered *inferior* in rank to the other party.

> Among the Sauk Indians every male child is classed in one of the two parties above mentioned in the following manner. The first child born to a Kees-ko-qui, is and belongs to the band or party of Kees-ko-quis. The second male child (by the same father) is an Osh-cush, the third a Kees-ko-qui and so on. The first male child of an Osh-cush is also an Osh-cush, the second is a Kees-ko-qui and so on as among the Kees-ko-quis.[33]

Among the Fox Indians all male and female members belonged to either one of two divisions known as *kic'ko* and *to'kan*, but no distinction was made between a superior or inferior division.[34]

[31] Alanson Skinner, *Observations on the Ethnology of the Sauk Indians*, Bulletin of the Public Museum of the City of Milwaukee, Aetna Press Inc., Vol. 5, No. 2, p. 61.

[32] *Ibid.*, p. 68.

[33] Forsyth, *op. cit.*, pp. 193-194.

[34] Sol Tax, "Social Organization of the Fox Indians," in *Social Anthropology of North American Indian Tribes* (editor Fred Eggan), University of Chicago Press, Chicago, 1962, p. 268.

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Like the dual division of the Sac, however, the same functions were attached to it. That is, they were used to function in war, to channel rivalries within the community, and also to provide a means of organizing games, ceremonies, and dances.[35]

ANALYSIS OF THE DATA

The main factors that differentiate Sac from Fox systems of authority are the degree of specialization in rôles that enter into religious, economic, administrative, and military activities; the number of structural levels at which authority is exercised; and the relationship between the holders of authority and their subjects.

The data, though limited, provide some interesting contrast between the two societies in the way in which authority was organized. At the same time, some of the factors which may have contributed to these differences can be analysed.

The religious system may provide clues to the way in which authority was conceived and organized in Sac and Fox society. With respect to the relations between gods and men the Sac system was more closely parallel to that of the European ideals than was that of the Fox system. In Fox society, for instance, the relationship between the individual and his god was reciprocal and, at the same time, autonomous. Sac religion was characterized by a higher degree of dependence on their deities for favors and guidance.

The importance of the shamans as enforcers of social control in Sac society, and the absence of this rôle in Fox society is another important difference, particularly since this eliminated from Fox society another level in which "power" and authority could be obtained and exercised.

Before European contact the Sac and Fox practiced a woodlands-type of subsistence—mostly hunting and small-scale agriculture. The Sac, however, tended to be less mobile and less nomadic. This may have been due to the size of the group, but other factors are also involved. After contact the Fox seemed to have joined in trading activities with greater enthusiasm than any of the other tribes. In any case, the emphasis placed on hunting, together with the fact that they were continually being harassed by the French, tended to increase Fox mobility. The majority of the Sac, however, continued to live at Saukenuk, spending the bulk of the year in agricultural pursuits.

The different modes of subsistence, as well as the difference in population size presents the primary distinction between Sac and Fox societies. Cohen and Middleton's assumption[36] that "groups of people with permanent interests and rights in plots of land tend to have authority systems and basic social groupings which reflect

[35] Callender, *op. cit.*, p. 32.

[36] Ronald Cohen and John Middleton, *Comparative Political Systems*, The Natural History Press, New York, 1967, p. 1.

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these interests" is exemplified in this comparative study. It is true, for example, that the Sac Indians were faced with problems of organization resulting from an increasing population density, and the need for territorial stability. Leadership, thus, becomes more clearly defined in such societies where food resources tend to be more stable.

In societies where the food supply is scarce the individual develops mutual obligations with the rest of the group. The authority system of the Fox, for instance, enabled them to adapt to the environment, to act together, fight, worship, and support a code of laws peculiar to their tribe.

The degree of specialization in administrative rôles differs in Sac and Fox societies, although the factors of ascendency to, and permanency of the rôles are similar in both societies. In Fox society, for example, the rôle of civil chief called for nonaggressive, noninitiative behavior. In Sac society a greater amount of respect and obedience was accorded their chiefs. This may have been partly due to the size of the Sac settlement and the heavier responsibilities that went along with governing it. This was partly reflected in the need to employ subordinate regulatory bodies to assist in the implementing of collective action.

The relationships between the holders of authority and their subjects are brought out in the analysis of military activities of both groups. The relationships between some of the Sac braves and their slaves, and the behavior of seasoned warriors toward fresh recruits recall some of the European rôle-relationships that entail the exercise of authority, such as those of master-servant and officer-enlisted man.

The rôle of war leader in Fox society "involved a modicum of directive authority. During a war expedition the war leader was authorized to size up the situation and suggest desirable action. But . . . no one was obligated to accept the direction of the war leader if he didn't want to."[37]

Although limited to a similar extent in the amount of authority he could exercise, the Sac war chief could, and did, exert a measure of control by refusing to sanction a war party, thus making its leader personally responsible for the deaths of any of the participants.

The authority exercised by the war leader Black Hawk over his faction illustrates another dimension of the concept, namely that authority in this case implies not maintenance, but change of the dominant institutional structure. The forces of maintenance are usually emphasized in studies of authority systems, but other related purposeful forces may be equally important facets of authority.

The system of division in Sac society in which one segment is viewed as more superior than another may have contributed to the

[37] Miller, *op. cit.*, p. 283.

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different conceptions of authority in Sac and Fox society. Although the data are limited the psychological implications of this system cannot be overemphasized since it may have represented another level in which authority was exercised. With respect to future researches, therefore, the Sac case demonstrates that in societies where the authority structure may not be too obvious a careful analysis of all the facets of social organization is needed.

"When the problem of the acculturation of the Fox tribe with the White man is viewed over a long time span, one dominant leitmotiv, namely that of vigorous and planned counter-opposition to pressure, is apparent."[38] Obviously, when the Sac and Fox nations came under United States administrative control the exercise of authority was necessary. This authority was resisted with the greatest intensity by the Fox nation. Viewed historically, the intensity of Fox resentment of external direction may have come from their own conception of authority. This assumption was the starting point for the present comparative research on Fox and Sac authority systems. However, during the course of this research no conclusive evidence could be found to bear out this assumption. That is, while the differences between Sac and Fox authority systems *may* have allowed the incoming Europeans to establish better relationships with the Sac rather than with the Fox, other factors were also responsible for this. Some of these were personal as well as economic. Pond, for instance, remarked in 1760 that the Sac were[39]

> Les Inclind to tricks and Bad manners then thare Nighbers (Fox) thay will take of the traders Goods on Creadeat in the fall for thare youse in winter and Except (for) Axedant thay Pay the Deapt (debt) verey well for Indians.

Over a period of time the Indian became completely dependent upon the European trader. The Sac were no exception, and their war leader Black Hawk was at one time a hireling of the fur companies. The tobacco he smoked and frequently the pipe, and the wampun which he used as jewellery as well as a medium of exchange, came from the indispensable trader.[40] It was believed, too, that the noted Sac chief, Keokuk, was half-French, and this together with the other factors mentioned above may have contributed to the establishment of friendly relations with the incoming Europeans.

Nevertheless, the traditional authority systems of the Sac and Fox did differ in important respects, although in degree rather than in kind, and this difference, if taken as an index of basic values and attitudes, may explain why, when a series of isolated incidents in

[38] Joffe, *op. cit.*, p. 259.

[39] Pond, *op. cit.*, p. 40.

[40] Hagen, *op. cit.*, p. 12.

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which white settlers were the aggressors was reported to the Sac chief, Keokuk[41]

> he regarded these deeds of violence in the proper light, as the unauthorised acts of lawless individuals, who received no countenance from the American Government or people. This chief was now at the head of his nation, and, although a distinguished warrior, his policy was pacific, and his professions of friendship towards the Americans sincere.

CONCLUSION

The Sac and Fox Indians present curious problems to the anthropologist interested in the maintenance of social order in certain societies that have no centralized authority. Since the authority systems, particularly in Fox society, were so weak with respect to the right to direct, how was the co-ordination of collective action possible? Miller feels that the individual did not need to be told what to do because "in the first place, the *range* of activities involving co-ordinated action was quite limited; . . . second, the *size* of the group participating in such activities was limited; . . . and third, since the rate of social change in Fox society was slow, the procedure of such activities was familiar to all participants."[42]

Some of the literature dealing with societies where authority is not centralized emphasizes the existence of alternate methods of social control, such as public sanctions, opinion, fear of retaliatory sorcery, and so on. These alternatives to effective control, however, must not be exaggerated. What Dorothy Lee has pointed out for Tikopia may have occurred in Sac and Fox society as well. She noted that[43]

> These were people who were without organized leadership in work, yet who carried out large undertakings. And without any authority to impose legislation and mete out punishment, the business of the village was carried out, and law and order were maintained. Raymond Firth, the ethnographer, answering the unspoken questions of western readers, spoke of obligations, duty, fear of adverse opinion, as motivations. I do not like his choice of words, because he spoke of the obligation to perform unpleasant tasks, for example, and yet the situations he described brimmed with joy. Now I saw that the Tikopia did not need external incentives.

Finally, it should be noted that in cases where differences in the authority structure of various Indian tribes have partly affected

[41] McKenney and Hall, *op. cit.*, p. 68.

[42] Miller, *op. cit.*, p. 285.

[43] Dorothy Lee, *Freedom and Culture*, Prentice Hall Inc., New York, 1959, p. 29.

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the course of Indian-white relations they are not uniquely restricted to our own country. Elkin, for instance, has pointed out that the Polynesians, with their system of chieftainship, organized warfare, and more advanced political organization were better equipped than other South Pacific islanders to deal with newcomers.[44] These cases reflect what may be a common and recurring element where racial and ethnic groups have come together.

[44] A. P. Elkin, *The South Pacific and Australia*, MS. 1954, p. 15.

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The Evolution of Man in Relation to that of the Earth

Part VI*

By WALTER ARNOLD

CONCLUSION

As man became ever more aware of his existence he became more and more curious regarding his origin and the origin and nature of the existence in which he found himself. His desire for explanations that were beyond the scope of his psyche to provide often led to mystic inventions of explanations that satisfied his curiosity for a time at least. In this manner he avoided frustrations the consequences of which often lead to stagnation of further psychic development. Old cultures are replete with deities, myths and the like, all of which provided man with explanations for experiences and observations he could not rationalize but was glad to accept, since such acceptance avoided the paralysis of frustration. As the psyche of man evolved, there grew also the instinctive trait of curiosity which has become a compelling force that stimulates and nourishes the further evolutionary development of the psyche through natural selection.

A knowledge of the nature of the infinitely large enables man to understand his position in the universe even though his knowledge does not as yet give him a comprehension of the limits of existence. However, from what knowledge he has, he realizes that he is not the author of creation but merely an observer and that his position and duration in the vastness of existence is definitely limited to a narrow scope. Man knows also that his individual life is a dynamic process which in this respect does not differ from the dynamic nature of all the universe.

A knowledge of the infinitely small brings about the realization that man's composition is made up of the components of particles and energy common to all existential matter. Thus the elements making up man's composition are not different from others and are dynamic in nature just as are the larger components of the universe.

From these observations man learns again that he must always view himself and his components from a dynamic point of view. Static states or conditions are virtually non-existent when considered

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in the light of the whole of the universe and when considered from the point of view of the smallest entity making up matter.

Where man came from can no longer be regarded as a withheld mystery. He is chemically and physically a part of the creation in which he finds himself, and creation is the source of his origin. In fact, his alpha and omega are the same as that of the whole, since he is a part of the whole. The components that make up all forms of earth life are no different than the components of inert matter not manifesting the life reaction. It is then within the boundaries of reason to speculate on the possibility that all forms of elemental matter, whether they be in living organisms or in inert bodies, possess a life factor or component. Thus life itself is everlasting and everywhere present.

The life process itself is a naturally spontaneous event whenever and wherever the conditions congenial to the life reaction occur. Man, therefore, is a very special product resulting from the process of evolution through natural selection which is peculiarly common to all living reactions.

The most important threshold of knowledge over which one must tread in order to understand how man became master of the physical environment around him is a full realization of the fact that the major evolutionary force now propelling him is that of the evolution of his psyche through natural selection. His physical characteristics are well-evolved and specialized and serve well the already emphasized evolution of the psyche. Since the evolutionary path is irreversible, the human species must now proceed in the direction of ever greater psychic development. The alternative is to perish, disappearing into oblivion along with the countless other forms of life that have been unable to evolve fast enough to adjust to the ever-changing environmental conditions.

Once the advent of man had taken place, his evolutionary path was destined to be that of the further development of his psyche. He now had become master of the physical environment around him. No other form of life on earth was to be a serious challenge to him. Since his first emergence a million years ago, man has had to adjust physically less and less to accomodate himself to changing environments simply because the evolution of his psyche gave to him, and to him alone, the means to control the environment about him. By inventing more sophisticated weapons, his food supply became more plentiful and varied. By inventing clothes to insulate his body, he could exist in colder, more inhospitable regions. By learning to make fire, he could further control the environments to free him from darkness and to meet his warmth needs.

Thus man became master of his surroundings through the evolution of his psyche which is made possible through natural selection just as was the evolution of the bodily physique leading to color and other physical changes.

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As man proceeded along the path of evolution of the psyche he brought with him many instincts that were products of the evolutionary process even long before he emerged as man and became distinct from other animals. These instincts are as much a part of his make-up as the physical parts of his body, and, in order to understand his behavioral traits and conduct, these instincts must be recognized and studied. Until man recognizes, studies, and knows his own instincts, he does not know his own nature, and until he knows his own nature, he is not able to render to himself dignity.

The differences manifested between the various races of mankind are not only physical but psychic as well. Indeed, it is the psychic differences that must be recognized, understood, and studied if man is to help himself to a better life on earth.

Only comprehensive objective studies of behavior genetics will provide the answers to such questions as: do different races of mankind possess to varying degrees different traits that are manifestations or products of psychic evolution?; how do instincts become hereditary traits?; can traits be altered, implanted, erased through evolution and, if so, how can man employ this manoeuver to his advantage?; is pride in one's race a deeply seated instinct?; does the Negro lack a deep-seated instinct of an agrarian nature but possess instead the more dominating instinct of a predator or hunter?; is irresponsibility perpetuated through inheritance?

To overlook psychic differences of races and groups of people and to impose "likeness" or "equality" by legislation or indeed by force is to act contrary to the very elements that man possesses differentiating him from other forms of life.

A case in point is found in the "One World" dream of Wendell Wilkie. During the 1930s, this Republican Party candidate for the office of the President of the United States adopted the so-called "One World" theme. The people were told that the times had changed. No longer could the United States remain aloof from the rest of the world, that is remain "isolated." Instead, the United States must concern herself with every economic, strategic and political problem confronting mankind wherever it might be. The reasons offered for the necessity of this non-isolation view were to be found in modern scientific developments. The fact that the aeroplane was making continents only hours apart and that communication was virtually instantaneous around the entire earth were offered as examples. Not wholly because of Wilkie's urging, the United States did certainly become involved in every aspect of human society over the entire earth. A third of a century later, however, the world is less "One World" than it was when Wilkie introduced his idea. So far as the citizens of the United States are concerned, China, containing a good portion of the earth's population, is forbidden territory. Other restrictions are numerous—

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travel and indeed commerce is forbidden in Cuba only 90 miles from continental United States. Although travel to the Iron Curtain countries and to Russia is permitted to a limited degree, travel to Albania is forbidden. It is hardly safe for citizens of the United States—and certain other countries—to travel in much of the continent of Africa and the Middle East.

Wilkie's "One World" concept, based on ever faster and better transport and communication, is farther from reality than ever. Did Wilkie and his contemporary brothers of both political parties who shared this same view overlook the factors that define and govern man's behavior? Does man's predatory instinct regard the improved means of transport and communication as weapons rather than media leading to "togetherness?" Can significant predictions of the one-world nature be made with disregard for the instinct of territorial claims, the dominance instinct, indeed all the instincts that characterize man? It certainly seems that these instincts will be satisfied in some manner and, unless this is taken into account, predictions of man's behavior and man's reaction to future events have little credence.

The one compelling force that led to the emergence of man was that of challenge. His continued existence depended upon it. Before he could become man, he had to meet successfully any challenge that any member of primate society presented. At first, this was a relatively slow process. Since, however, the challenge was always and relentlessly confronting him, there was consistently present the necessary pressing force that gave the evolution of the psyche through natural selection the drive it had to have in order to function. Once the species of man was evolved and established, the driving force necessary for the continuation of the evolutionary process of psychic development was more than ever present in increasing quantities. Without it the "experiment of man" would have ended.

Man was challenged by the fickle changes of climate, by the necessity of enlarging his food sources to accommodate his increasing numbers, and by competition with others of his kind for food, for living space, and indeed for survival. The retention of his relatively supreme position with respect to other animals on earth, required him to spend his entire individual life span in meeting the demands for the necessities for life itself. His psychic development pushed on to invent new weapons, to invent means of making fire, to create clothes for himself. His life span was short—he had to spend his full time facing the problems of staying alive and this occupation resulted in the continued evolution of the psyche.

The pockets of man that became insulated or separated one from another over the land masses of the earth gave rise to the different races and groups of man, because to each pocket was presented an experience and an environment that varied one from the other.

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The physical differences of these men depended largely upon the differences of the environment that befell them. The fact that some developed higher and different psychic levels of intelligence than others is manifested by the state of development of the cultures to which they belong. Some of these branches or groups of mankind became folded-in societies where their further evolution of the psyche became arrested. Such pauses are owed to the fact that certain pressures or challenges were absent in sufficient magnitude to prevent the natural selection process from flourishing. Black tribes in inland tropical Africa could remain hunters in an environment rich in game. The development of a psyche to specialize in agrarian pursuits was not a pressing necessity for survival. Such a society consequently became folded-in and the members remained hunters; the retention of this practice only was adequate. New skills were not developed because they were not necessary for survival. As a comparison to the development of the Black tribes of Africa, many tribes or groups of Brown people became isolated on the islands throughout the Pacific Ocean area. Their folding-in process resulted in part from their island existence where their scope was limited. They did find it necessary to develop new agricultural skills since animal life did not provide food in sufficient quantities for their survival and growing numbers.

Those cultures that once flourished only to disappear mysteriously into oblivion are often found to consist of people lacking in psychic capacity necessary to adapt to new environmental conditions. New environmental conditions could include the result of changes in the physical environment, such as climatic changes, or opposition from another branch of mankind that had some psychic advantage that could not be overcome.

Thus down to the twentieth century the challenges within and between segments of the various races served as one of the necessary catalysts to stimulate the natural selection process that serves the evolution of the psyche. These catalytic forces are now greater than ever before and there appears to be no indication that they will not continue to increase.

From all the races and branches of mankind, there have emerged two and only two that possess equal or near-equal psyche levels of development—the White and Yellow races. These two races represent challenges to each other for world dominance. As this struggle approaches a final climax, the other races and groups of peoples in the world become secondary in importance to either of the contenders. The stakes for these two contenders are the very highest; once committed, they must continue the contest until a definite and well-defined victory is reached. Other races or groups will be used by these two major races without mercy to serve their respective ends, and, indeed, the minor races will be eliminated if required in order to aid the fight for supremacy between the two

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contenders. As this struggle becomes more and more obviously of a racial character, the differences of views and the internal struggles found within the contending races will be put aside in the common interest of the race as a whole. It is quite easy to see how highly industrialized Japan becomes a necessary adjunct to Chinese expansion and domination.

Although Western culture can point to its supremacy over Eastern culture in the fields of nuclear and space science, the gap is rapidly closing. It must also be realized that the Yellow race is numerically superior, without inter-racial problems, a pure race that is mostly literate, and the people are all intelligent, all industrious, all proud, and all with a common purpose.

It is also possible to realize that communist White Russia and capitalistic Central Europe will find accommodation of ideologies when their very existence is at stake. Likewise there will be no place in Western culture for partisan partialities. A decision to support Western culture or perish will be thrust upon all.

Whether or not the great racial conflict will be or can be avoided only the future will tell. Early action on the part of the stronger of the two potential contenders can, of course, postpone the final conflict, but there is no shred of evidence that points to the elimination of the battle field of war as the final and highest court of mankind's justice once a conflict starts.

Since struggle, challenge, and strife have been and continue to be the main factors that provide natural selection with the impetus to press forward the evolution of the psyche, it follows that these elements ever present in war must find a substitute vehicle other than war which provides the necessary catalysts for man's continued progress. Without this catalystic pressure, man perishes. The instincts man possesses are there to provide this catalystic action, These instincts must be satisfied in order for evolution of the psyche to continue. What peaceful means can provide the predator instinct with the stimulus necessary to catalyze? How can the territorial instinct be satisfied without force? How can the status instinct be accommodated without a humiliating and decisive action? Is the satisfaction of these instincts to be found in space exploration? On the contrary, the exploration of space became a challenge principally because it provided a means to suspend over head a decisive weapon. The hastened discovery of the utilization of nuclear energy occurred only because it was envisioned as the ultimate and decisive weapon. The continued advances in air travel are undertaken as means to deliver weapons rather than as a means toward that utopia of "One World."

There is no evidence so far to show that these important instincts of man accounting for his psychic evolution can be satisfied short of a threat to his very survival. If there is a road to peaceful existence for man on earth other than war, it has not yet been discovered.

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Unless man lives under stress, unless he faces challenges, he immediately finds himself bored. He pursues mentally and physically destructive practices such as the use of drugs. He lives for carnate pleasures alone rather than for psychic improvement. Boredom becomes a lethal and fatal poison

As man's psyche does become sufficiently advanced, it is quite possible that his desire for the betterment of his species could become a compelling inner force that would direct him to strive toward ever higher goals for himself. To accomplish this, however, he first must realize the existence of his instincts and plan to accommodate them and use them to design and reach his goals. His psyche contributes to his characteristics just as certainly as do his unique physical nature and structure. The psychic components of man will not disappear merely by ignoring their presence.

Even though the cultural attainments of the two great races—White and Yellow—are essentially equal, the paths to reach this state of development have been different. Consequently, there exist vast cultural differences, such as language. Little direct intercommunication between the individuals of these races is possible because of the language barrier. This barrier is not likely to be removed. In addition to the language wall, there are other factors which serve to sharpen the distinction and isolation of the peoples.

The conflict between the two major races is not likely to be avoided. There is too little time remaining for either of these two races to accomplish what is needed if such a conflict is to be avoided. Certainly nuclear power will be used—indeed the nature of its employment can be in itself a measure of the psychic development of the contestants. The fear so often expressed that a nuclear war would result in a holocaust so vast as to destroy mankind is indeed very misleading. There is no evidence to support the theme that man knowingly would continue a program that unalterably would destroy himself. From such a conflict will emerge a victor. Regardless of how decimated, the probability of the human species to survive is great indeed. Man will, as before, use the inventions of his warring achievements to start again toward a new realm of challenges. By this time, however, he may well have within grasp the possibility to use his psyche, now further developed than ever, to provide him not only with goals but with the wisdom that dictates the best way to reach such goals.

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Philosophy as Science

By DALE ADAMS

The Enlightenment of the 18th century developed theories based on the psychology of John Locke that the human mind starts as a *tabula rasa* which develops knowledge based on response to sense-data. Environment was assumed to be decisive, with little or no rôle allowed to heredity. Intellectual historians agree that later discoveries in biology and psychology have refuted these preconceptions upon which the Enlightenment was based.[1] They also acknowledge that the political catastrophes of the twentieth century have cast a pall of dire pessimism upon the glowing prospects for mankind which the Enlightenment *philosophes* preached.[2] Re-evaluations have been the order of the day for the twentieth century, but confusion more than clarification has resulted.

Philosophy of science can now affirm itself in terms whereby the physical and natural sciences can push aside the scholastic obfuscations presently calling themselves the "social sciences" and introduce some real science into these fields of study. Political "science" could become worthy of its name by using physical anthropology to show, for example, that freedom and representative government have only been successful where either the suffrage was limited or the populace has been basically Nordic stock. Also an explanation will be given of why scientific implications have been neglected in the actual beliefs and practices of the twentieth century.

The sections of this paper are constructed in the following order: (1) a philosophy of science incorporating the implications of research; (2) how scientific philosophy has been so suppressed in spite of the strong intellectual case for it; (3) some results of extending philosophy of science into the political "science" field; and (4) a statement of mankind's story in terms of Nordic history.

The human mind learns in terms of innate capacity to understand. "Innate ideas" may or may not be too strong a term, but the ability to intuitively convert sense-impressions into perceptions of objects in space and time is innate. Intuition of a volume concept, for example, is lacking in certain Australian Blackfellow groups, except for individuals who have non-Australoid ancestors. The ability to categorize perceptions into knowledge is also innate. Recent research compiled by Dr Arthur Jensen of the Institute of Human Learning at the University of California, Berkeley, has revealed that 80 per cent of human differences in IQ are due to

[1] Kingsley Martin, *French Liberal Thought in the 18th Century*, New York, 1963, p. 302.

[2] Roland Stromberg, *An Intellectual History of Modern Europe*, New York, 1966, pp. 179-184.

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heredity and only 20 per cent to environment (meaning mostly prenatal influences).[3]

Growth in knowledge occurs fastest, of course, when an individual's categories of the understanding happen to be perfectly in tune with the material he is studying. Assuming an intelligent person, his understanding will be sufficiently acute to assimilate the material he is trying to learn. However, if his previous knowledge conflicts, or even fails to match perfectly, with the new content of studies, he will encounter difficulties. Either he will fail to learn, will unknowingly assimilate the new into the old learning without noting the differences and inconsistencies, will learn to categorize the new material in subtle new ways, or will radically revise his understanding of his old knowledge. This process is difficult, and the innate ability implied in the term "gifted" is necessary to overcome the interference of new subject matter with old.

Reality outside the mind does not necessarily match the categories of the mind. Naturally, a close correspondence is beneficial, so more accurate knowledge tends to be adopted. If external reality nearly matches the categories of the understanding, the difference may not be noted except by the most critical minds. In the course of time any rational system built upon the false understanding will reveal discrepancies. Only when the understanding comes to a perfect understanding of external reality can a logical system built upon that understanding yield results which are never contradicted by empirical experiment.

Is a perfect understanding of nature possible? Inchoate matter could never be systematized. Only if external reality were itself organized could the mind perfectly understand it. Science has revealed that reality is indeed highly organized. Only inside the atom has investigation been frustrated by the indeterminancy principle. Even at this level science can describe conditions in mathematical equations. All of nature has been found to be organized by mathematical laws. Mathematics form exactly the terms in which human thought can function. Einstein's Theory of Relativity together with Planck's Quantum Theory imply that nature is a mathematical relationship of energy. The brain waves of the human mind are also energy processes. With mind the same as nature, perfect understanding of everything is theoretically possible.

What kind of ideas in the mind can claim to be certain knowledge? The easiest case is pure reason working within the mind itself to form systems of logic and mathematics. Ideas applying to the experienced world can also be absolutely true. All nature accords with the universal laws of physical science. Though scientists have been wrong in the past and may be not yet exactly right, everything

[3] Arthur Jensen, "How Much Can We Boost IQ and Scholastic Achievement," *Research Resumé*, California Teachers' Association and California Advisory Council on Educational Research, No. 35, November 1967, pp. 31-49.

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is within various universal forms which can be expressed mathematically, which may need little or no adjustment to be perfect.

Ideas of external reality could not be accurate unless universal forms existed in nature. Fortunately, they exist. Chemistry's fundamental knowledge is built around the periodic table of the elements. The universal laws of physics have already been mentioned. The portion of physical reality which is more highly organized into living beings also has universal forms. Every living thing is a member of a species, genus, and so on, and these are not just arbitrary generalizations. The general type is sufficient in almost all cases to specify the characteristics of the particular living creature. The individuals so vary in nature, however, to the extent that there is variety within the gene-pool of the species. Even so, the nature remains determined by the universal form: even though one particular animal varies from the general type of the species, still the universal ordering principle specifies the type. Environment affects the animals greatly, of course, and so change appearance and behavior. Nevertheless, the nature remains the same.

With human beings the variations in the gene-pool are much more important. Heredity still determines the nature of each person. However, humans are so sensitive to the environment that the same nature may result in quite different beliefs if the cultures are different: identical twins are much alike even if raised apart, but although they may have the same personality, the ideology will vary according to the culture. The variation in beliefs would seem to cast doubt on whether truth can be known. Actually, this difference is encouraging, because it means men are not so blinded by their nature that they can only believe what their heredity determines. By abstracting knowledge from different environmental influences, the search for truth is possible. Since heredity is predominant even among men, knowledge about mankind must be primarily in biological terms. The natural sciences of genetics, physiology, physical anthropology, and ethology can tell us what to expect from man.

The conclusion emerges that philosophy of science in the twentieth century has firm grounds, based on the great knowledge accumulated through research, to put aside the doubts which have encumbered it since Hume's skepticism in the eighteenth century. In spite of the Kantian terminology I have employed in setting up a theory of knowledge, Kant's very timid philosophy of science should also be rejected as too skeptical. Science is not just arbitrary categories within the human mind, because instead of unorganized matter we have found universal forms expressible in mathematical relationships. The philosophy of science common today called conventionalism is probably due to shell-shock of living in an age of upheaval in every phase of life. If focus is placed on the great results achieved by twentieth century science itself, however, a more positivist philosophy is justified.

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Since the exact sciences are so well grounded, wider application of their principles in other fields of knowledge is in order. The so-called "social sciences" are outside the realm of universal forms. Only if their "laws" and generalizations corresponded to universal forms could they be sciences. They could probably become sciences if they would apply the facts of heredity known from the natural sciences into the social sphere. At the moment, however, they are really "social anti-science" because they make generalizations based on assumptions which science can disprove. Psychology would have the best opportunity to become a science if it would cast aside the "unconscious" and substitute physiology such as is being developed by Sheldon. Psychology has the right insight to look into people's emotions, but it wrongly understands the emotions as due to environment. The social sciences in general cannot be related to universal forms until the preoccupation with environment is decisively downgraded to a secondary position.

How did we get in such a mess whereby the truths of science have been so obscured in social thought? On the one hand intellectual history since the Enlightenment has been a successive vindication of the modern conservative position. On the other, social doctrines now in practice are even more naïve than those in which even the *philosophes* believed. The Enlightenment believed in the goodness of man, but denied that men were equal in ability. Present myth admits that they were wrong in the former, but the view that men are created equal has been popularized as a dogma. The top intellectuals have no such illusions. They have been alienated from society since 1880, when the democratic movement to universal suffrage succeeded.[4] Elitist doctrines have prevailed among the "in" intellectuals ever since.[5] But the truth has been shielded from the masses, particularly by progressive education in the United States.

Even the *philosophes* believed in government by the minority. Never in history have the top thinkers believed in universal suffrage. Only in the twentieth century have many intellectuals claimed such beliefs. These men have so often been those who have sympathized with Communism that their sincerity is questionable.

The democratic movement issuing out of the French Revolution spawned nationalism. Rousseau's concept of popular sovereignty led to this emotional quest for nationalities to rule themselves regardless of whether the new government would be better or worse than the old. Looking back from the 1960s we can see how evil this outgrowth of popular sovereignty became.

Nationalism was also fed by Romanticism and its idealization of nature. Man was pure; corrupting civilization had to be

[4] Stromberg, *op. cit.*, pp. 329-332.

[5] *Ibid.*, pp. 361-368; George L. Mosse, *The Culture of Western Europe*, New York, 1961, pp. 293-330 and 341-363.

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reconstructed. But Darwin's "survival of the fittest" showed nature to be a brutal struggle in which the hereditarily fittest survived. Emotional sympathy for the poor was undermined. Social Darwinism prevailed in the late nineteenth century.

Racism also issued out of Darwinism. In its exaggerated idea that one race was universally superior to other races, it has been discredited. If *racialism* is defined as inherently greater ability of some races than others, allowing for a large region of overlap of capabilities, however, the evidence for racialism is stronger today than it ever has been. Nevertheless, the peak of racialism in the 1920s has collapsed in popular belief due to the onslaught of equalitarian dogma associated with the New Deal and the guilt by association cast upon everything connected with Nazism. Nazism could not have been more false in claiming that Jews were inferior, nor more harmful to its professed Aryanism than to make war upon Britain and the United States, but if the intellectual inroads of the equally evil Russian Communism is comparable, it was the military defeat of Nazism which was much more decisive than the wickedness of its policies. In any balance of power arrangement, intellectual discussion tends to take place only between the positions taken by the predominating military powers. With Nazism dead, the element of truth within its doctrines was dismissed as readily as the falsity.

The conservative view in philosophy lost its major antagonist in 1905 when Einstein's Theory of Relativity destroyed Materialism. By a fluke of chance, the obsolete materialism of Marxism happened to take over Russia. Notwithstanding the total falsity of Marxism, military and political events have made Marxism a great ideological force in the twentieth century. Russia outlawed genetics and glorified the charlatan Lysenko. Einstein's ideas were banned. Even outside Russia, paid agents preached Communism. Fellow travelers co-operated who were willing to applaud anything done under the name of socialism and who worshipped power. The very existence of a contending military power made timid souls seek appeasement. This is not to say that appeasement is necessarily bad, but to show how scientific truths could be so submerged by political forces. Since 1945 discussion has been limited to positions between the West's welfare state Leftism and Communism's far-Leftism.

Materialist philosophy has also been undermined, ironically, by the material progress generated by science. A new "proof" of God's existence is now possible by extrapolation of scientific progress to its implication that omniscience and omnipotence already exists in the universe. Starting from fundamental perspective on the situation, there is no reason that anything at all would exist in the universe, much less thinking beings. Yet here we men are. The usual argument is that the universe and our thinking powers are derived from God. This is probably correct, but many say that all this

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occurred spontaneously. If so, then evolution to the present state of knowledge and power is possible, since it has occurred. $E=mc^2$ places almost infinite power in the hands of thinking beings. Continuing the present favorable situation for scientific research would soon lead to knowledge and power so great as to be virtually what is commonly understood as God. Since this development is occurring on Earth, it is possible elsewhere also. In the infinity and eternity of the universe, the probabilities by methods of calculus reduce to virtually zero that Earth is the first such evolution. Therefore, a Being we would call God already exists, even granting the unlikely premise that God is not the creator of the present universe. The premise is unlikely because the present Einsteinian universe, so exactly expressible in mathematical terms, is evidently mind-stuff organized in the form of physical objects by the physical laws set up by the creator.

The psychology presupposed by Leftists has also been disproved. The Enlightenment optimism has been untenable since Freud. He acknowledged instincts of sexuality, hostility, and selfishness. But the equalitarian popularizers have suppressed this fundamental position of Freud's, mentioning only the environmental shocks which are supposed to cause traumas in the unconscious. Science has now gone farther than Freud. Konrad Lorenz and the other researchers in ethology have developed the relationships between the aggressive drives of both man and animals. Heredity is thus predominant in attitudes and behavior.

In economics the Leftists have also been tripped up. Marxism has been ripped to shreds both theoretically and through the actual development of history. The moderate Leftist economics of Keynes are also falling apart. In practice Keynesian doctrines have been perverted leftwards by the Harvard professors as excuses for the political self-interest of governments to roll up huge deficits. Keynes' doctrine of debt reduction during prosperity has been hushed up. But Milton Friedman has now refuted the very heart of Keynesian economics, so here again the intellectual truth stands far to the Right of Establishment orthodoxy.

Conservative confusion has contributed to the equalitarian suffocation of truth. The rediscovery that man was evil misled many people into fascism. Many others turned to an avant-garde Christian pessimism which branded all men as equally evil, bringing twentieth century equalitarian preconceptions into religion, putting "new wine in old bottles." The old bottles cannot withstand the fermentation, and these Neo-Orthodox theologians can give no sensible direction to their inconsistent thought. Their great error is to oversimplify that men are all evil to the same degree.

It would be "enlightening" to develop here a new statement of conservatism incorporating the intellectual revolution of the last two centuries which has been so favorable to it, but this would not

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be appropriate since a precise formulation would be more opinion than science. Also the Biblical exegesis necessary to establish the reliable historicity of the Gospels would be lengthy and far afield from anthropology. More appropriate is to return to the philosophy of science already developed and to demonstrate new principles of a political science within the legitimate reach of science.

Hardly a new political science is one whose fundamental principle is that all men are not equal. What is new is to present this philosophy from a twentieth century vantage point with the new evidence available. This century is very confused because it admits men are evil, but maintains they are equally evil. "Democracy is the worst possible form of government, except for all others" is the well-known pessimistic quotation from the twentieth century's best-known conservative, Winston Churchill. An earlier conservatism held that the élite of society must rule, because there is too much evil in human nature to allow the people to rule themselves. If all men were equally evil, however, would it not be all the more dangerous to allow an élite to rule for the benefit of their own vested interests?

The science of human physiology leaves no ground for believing all men are equally emotional or equally rational. Higher quality brains or dominance of thyroid or pituitary within the endocrine gland system yield higher rationality. Can rationality be equated with goodness, however? The irrational, emotional person might be least aggressive and exploitive of other people. Let us pass therefore to pragmatic examination.

How successful have governments of limited suffrage been? If freedom and representative institutions are acknowledged as good, how successful has limited suffrage been in preserving them? In the twentieth century Liberal parties prevailed in Europe and America with policies of limited suffrage. None of the nineteenth century Liberal governments ever collapsed into despotism. Later in the century universal suffrage began to predominate. Fascism, Nazism, Communism, and military *coups d'états* have darkened the twentieth century since limited suffrage was abandoned.

That a Liberal—in the nineteenth century meaning of limited suffrage—regime never leads to despotism is universally true. A tyranny may take over either an absolute monarchical state or a democracy. A Liberal state, in contrast, is subject to subversion only in being converted into a democracy and thence into despotism. In the French Revolution the Liberals (Girondists) were subverted by democrats who imposed the Terror under Robespierre. Only after an election by universal suffrage could tyranny prevail. The next Liberal regime in France was from 1830 to 1848. Universal suffrage was re-introduced in 1848, leading immediately to Napoleon III's dictatorship. Likewise in Italy, liberalism thrived from 1860 until 1911, when universal suffrage led to Mussolini's march on

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Rome in 1922. In Germany Bismarck by-passed liberalism by instituting universal suffrage under a reactionary regime. A most unhealthy half-century of democratic nationalism led to German militarists causing the First World War. Afterwards, when universal suffrage was not used as just a tool of the state, Hitler used it to bring his National Socialists to power. In Russia the Liberals were repressed by the Tsar until 1917. The Liberals then had only a few months in power which were made impossible by the democratic forces in the Soviets which controlled the real power and brought the Communists to power. The numerous democratic regimes set up in Eastern Europe in 1918 soon succumbed to dictators.

In America also limited suffrage succeeded. In South America, Chile was the only country where limited suffrage and representative government became established after independence from Spain. Parliamentary institutions thrived there until universal suffrage was initiated 100 years later at the beginning of the twentieth century. Thereafter Chile suffered the instability so characteristic of Latin America, the alternation of military *coups d'états* with corrupt free governments. In the United States the first six presidents were elected by limited suffrage. The contrast in quality between the first six men who were president and the next nine is staggering. Not one of the latter can match any of the former. The two greatest of the presidents in the first 100 years of universal suffrage, Lincoln and Wilson, were both first elected by 42 per cent or less of the vote. The next greatest, Theodore Roosevelt, became president by accident.

Limited suffrage could be accused of as many faults as universal suffrage, but these objections can be refuted. When suffrage has been limited to the wealthiest 1 per cent of the population, the government *can* be expected to be heartless and unjust. Though representative government thrives, it is serving only the interests of the plutocrats. When the suffrage is broadened to include from 5 to 25 per cent of the population, however, these objections do not apply. Plato and Aristotle, the greatest minds of ancient times, emphatically opposed widening the suffrage any greater than this. Limited suffrage today could further eliminate the objection by using IQ and not property as criterion.

Objection is also possible by pointing out how many nations have popular suffrage and are not prospects for despotism. Yes, but what kind of countries? If we set aside democracies which have never really been stable, such as Uruguay, France, and Mexico, every case and no other case of a democratic government of 50 or more years standing is a Nordic country. Stated universally, every successful popular suffrage government of 50 or more years standing is a Nordic country. This makes possible the following statement on Liberal governments. "Every limited suffrage government is immune from subversion of its representative institutions. Pressures

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lead to popular suffrage. The government under universal suffrage always becomes despotism except when the country is Nordic."

Thus the case for limited suffrage becomes "if and only if" for nations in general. For most countries, free institutions will work if and only suffrage is limited.

Nordic countries are an exception because free institutions can be successful even after the limited suffrage has been converted into democracy. What is meant by a Nordic country? Contrary to most people's assumption, Germany is not a Nordic country. In *The Races of Europe*, Carleton Coon shows the following nationalities to be predominantly Nordic: Swedish, Danish, Dutch, Norwegian, English, Scotch, Flemish, Swiss, and Finnish.[6] Democracy has functioned successfully for 50 years wherever these nationalities live.

The political implications for practical application today of this new scientific political science are immense. Foreign policy towards the newly emerging nations should equally scorn democracy and dictatorship. Governments in Africa and South America are so typically dictatorial or unstable that limited suffrage would have to be regarded as an improvement if it would bring stability and freedom. For countries where new democracies are apparently working, a foreign policy of encouraging limited suffrage would be impractical because of present democratic dogmas. A realistic policy of hoping for the best, but not trusting blindly in the ultimate viability of universal suffrage, seems the appropriate attitude towards these countries.

Present differentials in political ability also project back into the past. Let us consider whether history has been shaped primarily by one race.

Philosophy of science can also invade the field of history. History is a legitimate discipline, not subject to the blanket condemnation which can be heaped upon the social "sciences" in general. The historians' main work is exploding the fatuous generalizations the sociologists construct. Historians employ sound research methods to try to find the truth about the past. However, the critical investigation which they do is not enough. Historians should probe history to find whether scientific knowledge about man's nature is reflected in the course of history. The over-cautious attitude of most historians in refusing to accept innate racial characteristics is just as blind as the typical environmentalist's denial of the overwhelming evidence of IQ test scores.

History is a multiple-causation process, but the rôle of race as the major factor is all too often neglected. Particularly because of the present craze for Black history, the time is appropriate for not just a denial of these pretensions, but for a re-statement of the view

[6] Carleton S. Coon, *The Races of Europe*, The Macmillan Company, New York, 1939, pp. 294-295.

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that the most-White race has had the predominant rôle in history. History, in fact, is virtually Nordic history.

Nordic history cannot be given a precise date of origin, since fleshy parts of the body decay. However, civilization originated in Sumeria about 4000 BC. Bone measurements on the heads of the ancient Sumerians show head sizes the same as modern Britons. The Bronze Age warriors who ruled the Near East after 1900 BC were definitely Nordics or proto-Nordics. Among them were the Mycenaeans of the *Iliad*, the Hittites, and the Aryans of India. The Dorians who conquered the Mycenaeans were Nordics. Classical Greeks were predominantly Nordic, as were the Macedonians who conquered them. Under Alexander the Macedonians displaced the Nordic Persians from their empire. The Romans who, in turn, conquered the Macedonians, were largely Nordic, or at least their patrician class was. The Roman Empire eventually fell to Nordic invaders. This occurred after the extermination of the Roman aristocrats through lead-poisoning which undermined both the Republic and the Empire, as Gilfillan has shown.

No civilization so vital and progressive as the Greco-Roman arose again until Western civilization emerged in the Nordic countries of northern Europe. This is not to deny the great culture of the Moslems or the Chinese. Neither of these was so inventive. Nor was either so crippled by lead-poisoning before reaching its prime. The great drive of the Japanese has been astonishing in the last century. Still, our modern culture originated in Nordic countries, so only they have proved their possession of this great creative power. Our great advancement today seems due to civilization having finally located itself in the more rigorous northern climes where civilization had previously been impossible and where a largely inexhaustible supply of Nordics lived.

Thor Heyerdahl would carry the Nordic rule into pre-Columbian America. Red-haired people did live in Peru, and it seems reasonable that the Incas were Nordic. Some live on Easter Island today.

There is no point in claiming that all the great men were Nordics. Jews are clearly superior intellectually. Nevertheless, the Renaissance artists have been claimed as Nordics. They may or may not be. To be half Nordic is surely an advantage, however, perhaps better than being either all Nordic or all Jewish. The advantage of pure Nordics in history is that fairness evidences high adrenal cortex activity, thus providing mechanical ability and patience. Nordics are thus greater builders of civilizations and are more self-disciplined. As a mass, therefore, they are eminently capable of living together and progressing. For individual brilliance, however, a non-Nordic mixture dilutes the self-discipline and may contribute intellectual fire.

[7] S. C. Gilfillan, "Roman Culture and Dysgenic Lead Poisoning," THE MANKIND QUARTERLY, Vol. V, No. 4, January-March 1965, pp. 131-148.

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SUMMARY

All in all, philosophy of science can justify establishing firmly the inroads which natural science is making in the social sciences. The old "social sciences" have negative value and must defer before the sound philosophic case which research has created for the exact sciences.

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The Cottians: Linguistic Speculation on their Palaeethnology

By WILLIAM SIEGEL

The Cottian Alps are a massif 74 miles long and stretch from the south-west of Turin westwards into France where the bulk of the range lies. The authors of Antiquity looked upon the inhabitants of the *Alpes Cottiae* as Celts, and sometimes as Ligurians, and assumed that the mountains were named after the Roman Prefect, Marcus Julius Cottius, who lived under the Emperor Octavius Augustus (B.C. 27-14 A.D.). Although the principality was called *Regnum Cottii*, I believe that the massif was named after the ancient Cottians for whom the mountain chain was a last refuge.

It is comparatively rare for mountains to be named after personalities. Probably the most outstanding example is the Dolomites, which were named after the French minerologist, Deodat Dolomieu. The United States has several Mounts Washington, and Mount McKinley in the Alaska range, while Canada has mountains named after Kitchener, Eisenhower, Edith Cavell and A. M. Burgess.

However, the Roman name of the Cottian Alps was not *Alpes Cottii* but *Alpes Cottiae*. I believe that the most probable origin of their name was the ethnicon of the ancient Alpine nation; we have to remember that the Cottians lived in these regions for many centuries. An ethnicon is certainly more probable than the idea that the Cottian Alps are named after members of a declining dynasty.

The Roman kingdom (*Regnum Cottii*) consisted of fifteen "states" (*Cottianae Civitates*) and was situated on the western side of the Cottian Alps. Several members of the ruling family bore the name Cottius. They included Marcus Julius Cottius, the son of Donnus. Marcus Julius Cottius was merely a prefect under Augustus, but his successor, who had the same name, received the title of king from Claudius and died in 44 A.D. during Nero's reign.

Turin—the Roman Augusta Taurinorum and formerly Taurasia—was also named after a people: the Lesghian Tauri or Taurisci. Other areas which derive their name from the same source include the Taurus mountains in Asia Minor; Chersoneus Taurica or Crimea; and the Tauern range in the Central Alps of Austria. Similarly, the *Alpes Venetae* and the Venetia were named after the Ligurian and later Illyrian (Indo-European) Veneti. The Roman

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camp of Carnuntum, east of Vienna, provinces such as Carinthia and Carniola, and mountain ranges such as the Carnic Alpes or Alp Carniche, the Caravanche or Karawanken, and the deforested Karst or Carso, were named after the Anatolian Carians, who were also active in the littorals of the Adriatic. The volcanic Eugenean Hills (*Colli Euganei*), situated south-west of Padua, were named after the Euganei, a mighty nation in North Italy akin to the Etruscans and Raetians. The *Alpes Poeninae*, or Italian Apennines, and the Pennine chain in northern England owe their names in all probability to the Celtic word *pen*, a peak or summit.[1]

At one time, the Cottian territory in Europe must have been much larger than the later Cottian states. About 60 miles to the east of them was the town of Cottiae or Cuttiae—now called Cozzi—on the Padus (Po). To the north was Cotten, near Morgues in the Swiss canton of Bern.

Originally the ethnicon of the Cottians would appear to have belonged to a Siberian nation related to the Yenisei Ostyaks or Yeniseians. The native name for the latter was Ket, whose plural forms are Keidan, Diang and Den. Matthias Alexander Castren investigated their languages in the middle of the nineteenth century. There were 1281 Kets still alive in 1917, but Castren at the time of his studies found only five elderly Cottians who could teach him their language. The Cottians once occupied the entire length of the Kan, a tributary of the Yenisei. Other former habitats were along the Kungus and Uljka, two tributaries of the Agul, itself a tributary of the Kan, which empties into the Yenisei. Some of these ancient Cottians were absorbed by their neighbours, the Mongolian Buyats, while others formed the substratum of many other ancient peoples.

Castren wrote an essay on Yenisei Ostyak grammar with a vocabulary of the named languages. He died before it could be published and Anton Schiefner was commissioned by the Russian Academy of Science to edit the essay, which was published in 1858.[2]

Although surrounded by speakers of agglutinative idioms, both Kets and Cottians retained their languages which form a linguistic family of their own. There are many traces of Cottian in Armenian —Hori, the name for the second autumn month in the Old Armenian calendar, is spelt like the Cottian word for autumn, *hori*. The German word for autumn is *Herbst*. The most interesting link is with the name Ulysses—the Latin name for Odysseus—an early divinity of the Siculi and Illyrians. His name can be traced to the Cottian words for a water goblin—*ulis*, *ulise* and *ulisi*, from the Cottian word for water, *ul*. The Etruscan proper name Cotta,

[1] However, the Romans called the *Alpes Poeninae* Mons Poeninus to commemorate the crossing of the Alps by Hannibal in B.C. 218.

[2] Matthias Alexander Castren, *Versuch einer Jenissei-Ostyakischen und Kottischen Sprachlehre* (editor Anton Schiefner), Kaiserliche Akademie der Wissenschaften, St Petersburgh, 1858.

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which is still used in Germany, shows Cottian influence. Tages, the Etruscan genius of light and enlightenment, was derived from the Cottian word for light, *tegan* or *tekan*. Also related are the Anglo-Saxon *daeg* and the German *Tag* for the word day. The word Pania, an old name for Hispania and for the Peloponnes, may also be related to Cottian. The Cottian words *pan* and *ban* (or *pang* and *bang*) mean earth and continent.[3]

This evidence of linguistic traces would suggest that the Cottians took routes more to the south when they and the Kets migrated westwards. The Greek equivalent of Cottius is Kotys. This was the name of a king who lived in Thracia and who died in B.C. 358; the name of five kings of the Odrysians in Thracia; and also of kings of Little Armenia, or Cilicia. In Thracia, the ruling Cottians were neighbours of the Ma-Ketes, which was another ethnicon of the Macedonians.

Basing his account on classical authors, Robert Graves writes of the Cottians that[4]

> they worshipped the orgiastic Cotytto and spread her worship from Thrace through North-western Europe. These tribes are described as 'hundred-handed,' perhaps because their priestesses were organised in colleges of fifty, like the Danaids and Nereids; perhaps because the men were organised in war-bands of one hundred, like the early Romans.

Considering the Cottians as Celts, Alfred Holder[5] wrote an article about them in a book dealing with the Old Celtic vocabulary. Entitled "Cottios," the article names numerous places where inscriptions concerning Marcus Julius Cottius and the Cottians had been found. They include Vienna and Petronell in Lower Austria; Salona in Dalmatia; Brindisi and Chieti in Italy; and Algiers in North Africa.

From all this it can be seen that there are many linguistic bridges between the homeland of the Cottians and the Cottian Alps, the name of which is the most striking example of the existence of the old Siberian Cottians in Europe.*

[3] Joseph Karst, *Les Ligures*, Hertz and Company, Strasbourg, 1930, p. 115.

[4] Robert Graves, *The Greek Myths*, Penguin Books, Baltimore, 1955, Vol I, p. 32.

[5] Alfred Holder, *Alt-Keltischer Sprachschatz*, Teubner, Leipzig, 1896, Vol I, p. 1144.

* The Nordic racial type of the Aryan languages extended much farther eastwards in former times than they do today. Indo-European peoples have been overwhelmed, displaced, and often absorbed by agglutinative-speaking peoples of the Caucasoid type, as well as by mixed Mongoloids. Consequently, reference to old Siberian Cottians even if this writer's linguistic identifications are accepted, does not mean these were Mongoloids, even if they were non-Aryan in speech.

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What the Journals say

The Back-to-Africa Idea

Marcus Garvey, a Jamaican by birth, had been the chief promoter in the United States of black nationalism in general, and the back-to-Africa idea in particular, from 1916 until his death in Britain in 1940. . . . At a time when the civil rights movement was reaching a crescendo, the African Nationalist Pioneer Movement branded integration of the races as "a sociological farce whose cheering section consists of myopic misfits, chronic race panderers and professional Uncle Toms of the Tschombe [*sic*] school." For its part, the A.N.P.M. advocated "as a matter of racial survival, that all able-bodied, ambitious and race-loving Black people seriously consider colonization in Africa on a mass scale."

The idea of returning to Africa is a very old one in New World Negro history, as old as the slave-trade itself. . . . Slave songs, especially spirituals, gave expression to the Negroes' longing for their fatherland, though Africa was not specifically mentioned, lest masters sense dissatisfaction among their bondsmen.

The formation of the American Colonization Society in 1816 was directly traceable to the growth of a free Negro population. . . . the American Colonization Society worked actively for the settlement of Negroes in Africa; and through its efforts Liberia was founded.

Before the Civil War there was only a handful of attempts by Negroes to carry out repatriation schemes. One was made by Paul Cuffee, a half-Indian, half-Negro Massachusetts Quaker. Anxious to ameliorate the conditions of American Negroes, Cuffee, at great expense, transported thirty-eight of them to Sierra Leone in 1816.

The decline in the legal status of the northern Negro culminated with the passage of the Fugitive Slave Act of 1850, which . . . coupled with the declaration of independence by Liberia in 1847, caused a number of Negro leaders to rethink their previously hostile attitudes towards the return to Africa.

One such leader was Henry Highland Garnet, a militant abolitionist. . . . As a young man, Garnet observed that it was too late to separate the White and Black people of the New World. . . . Years later a disenchanted Garnet sanctioned emigration as the means to economic and political advancement.

Martin R. Delany, an editor and physician, was another former "stay-at-home." He, too, recognized the necessity of emigration [and] served as chief commissioner of an exploring party sent to the Niger Valley.

Though the privilege of settling was obtained in treaties signed by West African chiefs, no emigration resulted from Delany's

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labours. The Civil War raised the hopes of Negroes in America: the fratricidal conflict would bring them freedom, and freedom would be accompanied by equality.

South Carolina in 1877 is a case in point. . . . Negroes looked longingly to Liberia for salvation. Richard H. Cain, a Negro newspaper-publisher and minister, reported that thousands of coloured people in South Carolina would leave if the means of transportation were furnished them. At a mass meeting to mark the thirtieth anniversary of Liberia's declaration of independence, the Liberian Exodus Joint Stock Steamship Company was formed. Martin R. Delany, by that time a judge in Charleston, lent his support; and considerable enthusiasm was aroused by exaggerated reports about the benefits of the West African soil and climate.

With funds accumulated from the sale of stock in the steamship firm, a bark, the *Azor*, was acquired early in 1878 . . . two hundred and six [Negroes] were able to sail for West Africa. . . . After a short layover in Sierre Leone, the *Azor* arrived at its destination in June 1878.

It was the only voyage that the now bankrupt Liberian Exodus Joint Stock Steamship Company ever financed. A number of the emigrants achieved the economic success and true freedom in Liberia that they had so fervently craved.

One would-be Moses of a Negro exodus was an illiterate former slave, Benjamin "Pap" Singleton. "The Whites had the lands and the sense an' the Blacks had nothin' but their freedom," Singleton contended. In his judgment, the remedy was separation of the races. Initially he sought Canaan . . . in the state of Kansas. By the end of 1878, Singleton claimed credit for the removal of almost seven thousand five hundred Negroes from the southern states of Kansas. In short order, however, Negroes became the objects of hostility and discrimination in Kansas, which was attracting White immigrants as well as Black ones.

Singleton now regarded Canada and Liberia as the new potential Canaans. In an address issued in 1883, he advised his brethren to leave the south, where he saw no chance of economic or political independence.

To accomplish migration to Africa, Singleton formed the United Transatlantic Society at the beginning of 1885. Negro nationalism was evidently an integral element in the Society's solution to the Black man's dilemma. The Society passed a number of resolutions favouring Negro "national existence;" and its records refer to a separate nation as a *sine qua non* of Negro survival. This nation was to be found in Africa.

No one felt the betrayal of the Negro more keenly than Bishop Henry M. Turner of the independent African Methodist Episcopal Church. During the 1890s, Turner emerged as the principal agitator and leading spirit of the back-to-Africa idea. Although he was

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denounced by most recognized Negro leaders, Turner's appeal for the uneducated, poverty-stricken southern Negro tenant-farmer was substantial. Turner could see no worthwhile future for the Black man in the United States.

In contrast to America . . . Turner wrote that in Liberia the Negro could find the fullest liberty. . . . Thus Turner found the cure for the nightmare of the United States Negro in an African dream. Not only would the manhood of the American be saved; but the African continent would be culturally and religiously redeemed.

Turner, who visited West Africa on a number of occasions, publicized repatriation through a journal he founded, the *Voice of Missions*. Although his claim that there were two million Black people who, given the resources, were prepared to return to Africa was an exaggeration, it is clear that the "African fever" was widespread in the 1890s. Money was the chief stumbling block for Turner, as it was for all of the Negro champions of back-to-Africa. . . . Poor Negro tenant-farmers in the slough of despond could not possibly pay for transportation to their ancestral home. Reluctantly, Turner turned to the Whites for financial support. Turner's schemes were endorsed by Senator Morgan [and] an International Migration Society was established in 1894.

The Society, guided by Turner's ideas, sent two boatloads of emigrants to Liberia: the *Horsa* carrying more than two hundred in 1895, and the *Laurada* a year later with more than three hundred on board.

A contemporary of Bishop Turner was one Dr J. Albert Thorne, a native of Barbados and a graduate of medicine of the University of Edinburgh. Their motives were very similar . . . Thorne, starting in the 1890s, persistently advocated a plan on behalf of his compatriots in the West Indies and Negroes in the United States. The main objects of his plan were to repatriate the exiled Blacks and to civilise the Africans. His instrument was to be the African Colonial Enterprise. Unlike others who envisaged a return to Africa, Thorne did not fix his attention on West Africa, whence almost all the slaves had come. From the outset Thorne . . . concentrated on British Central Africa. He hoped to obtain a concession of ten thousand acres near the Zambezi River in Nyasaland, now Malawi. As late as 1922 Thorne, rather unrealistically, was predicting a mass exodus within the year.

One of the fascinating episodes in the long history of the back-to-Africa movement involved a self-styled Gold Coast chief, Alfred Charles Sam, and occurred at the beginning of the First World War.

To further Sam's plan to carry his "wandering Black brothers" back to Africa, he travelled extensively, selling stock in his emigration company, the Akim Trading Company, and forming clubs to generate enthusiasm for his scheme.

Opposition to Chief Sam came from British and American

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authorities and the Negro press heaped additional criticism upon the man who immodestly compared himself to Moses and promised to lead his people to a land of milk and honey. *The Crisis*, the organ of the middle-class National Association for the Advancement of Coloured People, warned against the poorly-conceived Oklahoma movement.

Nevertheless, the colonists-to-be could not be deterred. . . . In August 1914, with Negroes thronging the beribboned waterfront of Galveston, Texas, Chief Sam's *S.S. Liberia* set sail for the Gold Coast with sixty passengers.

Directing his appeal to the darker Negroes in particular, Garvey exalted everything black. He disparaged the history of the White man and glorified the history of the African. He taught that Black was not inferior; on the contrary, it represented beauty and power. Race purity was praised by him, and amalgamation of the races derogated. Bishop Turner had claimed that God was Black. In the Garvey movement God, Christ, and the Madonna were all portrayed as Black, for it was thought the height of stupidity and self-negation for Negroes to worship White deities. Garvey established his own African Orthodox Church to inculcate these unorthodox religious notions.

The unremarkable West Indian also founded the Universal Negro Improvement Association (U.N.I.A.) to accomplish his full-blown Black nationalist programme. Its motto was "One God, One Aim, One Destiny" and its anthem "Ethiopia: Thou Land of Our Fathers." In his journal, *The Negro World*, he repeatedly asserted that the only hope for the Black man was flight from the White man's oppression and a return to African soil. In 1920 at the U.N.I.A. Convention, Garvey thundered that, if Europe was for the Europeans, then Africa was for the Black peoples of the world. To give effect to his policy of removal, he formed the Black Star Steamship Line, appealed to the League of Nations and started negotiations with the Liberian government.

His racial message, emphasizing the value of blackness, combined with his showmanship, won for Garvey a following that certainly exceeded one million and may have reached four million—this despite the vocal opposition of well-to-do Negroes, Negro intellectuals, most of the Negro press, and the respectable Negro organisations. Indeed, when his diplomatic efforts were frustrated by the Republic of Liberia, Garvey blamed W. E. B. DuBois, the light-skinned leader of the N.A.A.C.P.

To the end he held fast to his convictions, which he expressed in *The Black Man*, published in Britain. It was in the columns of this propaganda organ that, in 1939, he supported the bill to resettle Negroes in Africa that had been introduced in the United States Senate by the fantastically racist Theodore Bilbo of Mississippi . . . one of his (Garvey's) most outspoken critics, James Weldon Johnson,

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was compelled to admit that "he stirred the imagination of the Negro masses as no Negro ever had." Garvey remains to this day the patron saint of Black nationalism.

James Weldon Johnson once confessed that there were times when even:

> The most persistent integrationist becomes an isolationist, when he curses the White world and consigns it to hell. This tendency toward isolation is strong because it springs from a deep-seated, natural desire—a desire from respite from the unremitting gruelling struggle; for a place in which refuge might be taken.

Ironically, DuBois, Garvey's *bete noire*, eventually found the American road to equality a cul-de-sac and ended his days in Ghana.

Extracts from *History Today*, London, No. 1, January 1968.

Negro I.Q. Handicap

In a study which has occupied most of the *Harvard Educational Review*, a leading educational psychologist, Dr Arthur Jensen, stated bluntly that genetic factors are responsible for low intelligence among Negroes.

In other words, people are born the way they are, and, generally speaking, improved environment and compensatory schooling aimed at raising intelligence quotients can have only a marginal effect.

In the first flurry of academic discussion, Dr Jensen has been accused of girding himself for a holy war against environmentalists with a zeal which has led him "into over-statements and mis-statements." One leading psychologist considers that he has over-looked much research which suggests that circumstances can be important in the development of "intellectual skills."

It is noticeable, however, that none of the criticisms which have emerged so far have contradicted Dr Jensen's claim that genetic factors are paramount in determining intelligence.

Some 15 per cent of the American Negro population, he points out, is above the White average in intelligence.

"If society completely believed and practised the ideal of treating every person as an individual it would be hard to see why there should be any problem about 'race.' "

His study is more narrowly concerned with whether the "compensatory" educational programmes aimed largely at Negroes are having the effect of helping them play a part in society which steadily increases the demand on the intellect.

He finds they are not and asks what has gone wrong.

"In other fields, when bridges do not stand, when aircraft do not fly, when machines do not work, when treatments do not cure,

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despite all conscientious efforts on the part of many persons to make them do so, one begins to question the basic assumptions, principles, theories and hypotheses that guide one's efforts.

Much of the current thinking among the civil rights and allied movement, Dr Jensen says, is based on the belief that Negroes are the victims of unfair discrimination by the rest of society. He implicitly questions this, and at the same time defends his decision to make his findings public.

"I strongly disagree with those who believe in searching for the truth by scientific means only under certain circumstances and eschew this course in favour of ignorance under other circumstances, or who believe that the results of inquiry on some subjects cannot be entrusted to the public but should be kept the guarded possession of a scientific élite."

Attitudes of that sort represent a danger to free inquiry. Dr Jensen's view is that "no holds barred" is the best formula for scientific investigation.

He says flatly that despite the arguments to the contrary, intelligence can be measured objectively since it has as much "biological reality" as height.

The findings, based on numerous studies by various authorities he presents, show that Negro intelligence quotients are on average 15 points lower than White I.Q.s. This means that abstract reasoning is often difficult for them, although they do quite well in fields where an ability to memorise is important.

Among Negroes in the poorest families, mental retardation (I.Q.s of below 75 in this case) is prevalent. In the poorest group, 42.9 per cent of Negro children fall into this category, compared with 7.8 per cent of White children.

Dr Jensen quotes one survey which shows that even Negro children in the top social group average 2.6 I.Q. points less than White children in the lowest social group.

Combatting the argument that environment is a major contribution to the Negroes' poor showing, Dr Jensen says that the worst-off minority group in the United States, the Indians, are some seven points higher up the I.Q. scale than are the Negroes.

The Sunday Telegraph, London, 23rd March 1969.

Danes Discover Racial Prejudice

That racial feeling is deeply rooted in human nature has been the repeated discovery of European societies, however liberal, faced with the intrusion of alien groups. Now the arrival in Denmark of migrant workers from the Balkans and the Near East has shown the Danes, too, are susceptible to prejudice, although they have always believed themselves completely free of it.

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Rising antagonism has compelled the authorities to stem immigration and to attempt the integration of those already in the country.

Hitherto, the Danes have shown the most admirable tolerance to the minorities they have been required to absorb: the Eskimos and the Jews.

So present racial feelings appear, superficially, at least, to be incongruous and out of character. But the circumstances are different. Both Eskimos and Jews came gradually to Denmark, either to study or establish themselves in trades and professions; and they were not seen as a threat to local interests. But the present wave of immigrants arrived suddenly, looking for work in Danish industry, and immediately appeared to the Danish working man as people trying to take away his job.

Most of the foreign workers come from Yugoslavia and Turkey, with a sprinkling from Southern Italy. They have been attracted to Denmark by talk of high wages and fabulous social security. And one of the first accusations thrown at them has been that they have come . . . to live at ease on national assistance, paid for by the hard-pressed Danish taxpayer.

In fact, most immigrants look for work as soon as they emerge from Copenhagen Central Station.

Strict labour market rules keep foreigners out of reasonable jobs, and immigrants are forced to accept the meanest work in restaurants and factories.

Employers take them on and pay far less than the law prescribes. In this way a black market has arisen, conducted without labour permits. The immigrants cannot complain, because they know that the police would expel them. So they take what is offered, and make the best of it.

An endemic housing shortage compels them to live where they can, usually crowded eight or more to a room, in squalid, semi-derelict buildings awaiting demolition. In the past few months, a foreign proletariat has appeared, scorned by the Danish working class for dirt and laziness.

Violence, too, has begun to appear. A gang of youths recently broke into some Turks' lodgings in Copenhagen and beat them up with bicycle chains. They justified their action by saying that foreigners took their girls.

This is a common allegation, and possibly some of the antagonism stems from sexual jealousy. There is little doubt that Copenhagen girls do tend to fall for the exotic, dark-haired foreigner rather than the every-day blond Dane. The legend of the irresistible Casanova from a hotter clime dies hard in the North.

Whatever the explanation, the normally tolerant Danes are now faced with racial prejudices. And racial it undoubtedly is. There are outsiders competing with Danes on equal terms, against whom

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there is never any antagonism. Norwegians, Swedes and Finns are entitled by international agreement to live and work in Denmark with the same privileges as the Danes.

But in appearance they all resemble each other, and they somehow do not fit the definition of difference in the same way as somebody from Anatolia or Novi Said.

The Scotsman, Edinburgh, 15th July 1969.

Paleface, Stay Pale

Since the problems of over-exposure to the sun are of fundamental importance in considering the distribution of the Caucasoid races, readers will find some of the following of relevance.

Throughout the summer months, the beaches and fields of Europe are filled with a reddening, darkening mass of people, lying in any sunshine they can find.

Because sunshine is associated with a healthy style of life out of doors, it has acquired a reputation for being itself health-producing. The skin, however, knows better. At the first sign of sunshine it mobilises resources to keep the sunlight out.

Its crudest defence is to thicken. The outer layer of the skin is dead protein, the relic of the live cells underneath. When sunshine strikes, this layer thickens to produce the tough skin that is characteristic of sailors, farmers, and overcooked blondes.

The much-admired tan is another protection. Deep in the skin there are cells that can manufacture a dark-coloured substance called melanin. Sunshine stimulates these cells and, as the melanin accumulates, the skin darkens to give what is known as a healthy tan.

Sunlight, as it arrives, contains radio waves and visible light, plus ultra-violet and infra-red light. Scientists have found that it is the ultra-violet light which causes sunburn and sun-tanning; infra-red rays produced a warming effect, and, because they can penetrate the skin, artificially reproduced infra-red rays are sometimes used to relieve aches in bones and muscles.

Laboratory tests show that melanin is a very effective absorber and scatterer of ultra-violet radiation, and this is obviously its function in the body. If you have to be in the sunshine a lot, you are well advised to develop a thick screen of melanin, which, for light-skinned Europeans, means a dark tan. Freckles are formed when the melanin is produced in clumps instead of as a smooth layer; it does not work as a screen in this form, and people who tend to freckles need the protection of a cream that absorbs the ultra-violet rays.

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Europeans darken only as necessary. . . . The ultra-violet rays can travel easily into the pallid skin and produce burns and blisters varying from the painful to the lethal. The process of burning is slightly different from the one that occurs when a human falls into a fire—it is more delayed, for example—but the eventual results are much the same, and, like any other burn, if sunburn extends over more than a small fraction of the body it can kill.

Natural selection and evolution have made sure that people of races continually exposed to bright sunlight produce enough melanin to reduce this risk. But, like all hereditary mechanisms, the one that controls melanin production sometimes fails, and if it fails completely the unfortunate result is an albino Negro, a type that is not rare in Africa. Albinos are extremely sensitive to the sun, and there is not very much that can be done to help them. They just have to keep out of strong sunlight.

Compounds that increase the skin's sensitivity to the sun are not rare—one was innocently used as a disinfectant in a toilet soap before its effects were known.

These chemicals are foreign to the body, but there is a wide group of diseases where the system misfunctions and produces chemicals that make its owners peculiarly vulnerable to sunshine. The diseases are called porphyrias because the body produces an excess of porphyrins, chemicals that are normally used to make haemoglobin. Generally, the disease is started by damage to the liver, and different individuals are sensitive to different substances. A Dutch couple who settled in the Cape of Good Hope in the 17th century were sensitive to barbiturate sleeping pills, but, as it happened, these were not invented until about 300 years later. By this time the sensitivity that had originated in only two people had been inherited by thousands, who developed porphyria and undue sensitivity to sunshine if ever they started using barbiturates. Other people, rather alarmingly though fortunately rarely, are sensitive to a hormone used in some birth control pills, and they may be revealed only by mass use of the Pill in tropical countries. The most unfortunate from the point of view of porphyria are those who inherit the disease, and not merely a sensitivity to a drug that can produce it. The most extreme form is Gunther's disease. The victim has a face and hands scarred from sunburn and covered with hair, and his teeth are stained red by the excess porphyrin. The legends of the werewolf may have arisen around these very rare sufferers.

The body normally reacts quickly to prevent damage from the sun, which comes in at least two forms. The universal one is ageing. As the skin ages it wrinkles and loses its elasticity, and it is a matter of common observation that the skin of the face and the hands, exposed to the sun, age much more than the skin of the sheltered parts of the body. Dark skins are, of course, protected by their

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melanin, and Black Africans have skins that look much younger than those of light-skinned people living in the same area.

Light-skinned European sun-worshippers are damaging their skins . . . and they are also increasing the remote chance of developing skin cancer. One type of skin cancer, which can kill but fortunately can often be treated, is commoner in sunny countries than in dull ones, and, in the sunny countries, commoner among light skins than dark. Evidence about the causes of cancer tends to be indirect, but this suggests that the sun's ultra-violet rays produce the cancer. Further evidence is that the Celtic races, with their hereditary tendency to clump their melanin as freckles, are exceptionally vulnerable—so much so that the disease is quite widespread in Ireland, not a country noted for blazing sunshine. The tendency of the Celts to emigrate to sunny countries has spread the sensitivity throughout Australia and New Zealand; one result is that skin cancer can be found among teenagers there.

The sun ages the skin; the sun may set off skin cancer. It has only two certain beneficial results. It produces Vitamin D in the skin, and could thus remedy a slight deficiency in the diet; and it can cure a couple of skin infections—sun-ray lamps are used in hospitals if all else fails. The light-skinned European would be wiser to get Vitamin D from milk and cheese, cure skin infections with ointments . . .

Sunday Times Magazine, London, 3rd August 1969.

Theories on the Indus Script

Writing in the *Times of Malta* on 25th August 1969, under the heading, "Computers Solve Age-old Mysteries of Indus Script," Mehr Kamal, of Karachi, gives an account of the Indus Valley script. He says:—

"An entirely new light has been thrown on Indus Valley civilization by four Finnish scientists in Copenhagen, who claim to have deciphered by computer the mysterious Indus Valley script.

"One theory propounded by the Finns is that Mohenjo Daro was a successor civilization to the Dravidian culture.

"Another new theory is that the origin of the caste system, governed by its taboos against pollution, could lie as far back as Mohenjo Daro.

"The Indus people appear to be obsessed with the idea of cleanliness and "ceremonial purity," as is evidenced by the many baths and by seals found with the inscriptions which have been deciphered to mean 'washerman.'

"When Sir John Marshall began excavating the ruins of the city of Mohenjo Daro in the early 1920s the world was amazed at the

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wealth of material discovered at the site of one of its earliest civilizations.

"Archaeologists, historians and philologists eagerly studied the innumerable clay tablets from the site in the hope of learning authentic details about Mohenjo Daro.

"The script, however, turned out to be completely baffling.

"This year the Scandinavian Institute of Asian Studies published a booklet entitled the 'Decipherment of the Proto Dravidian Inscriptions of the Civilization.'

"The leader of the team, philologist Asko Parpola, says the computer idea was not new. It was tried earlier in the Soviet Union by a group of scholars led by Professor Y. Knorosov. They had made little progress.

"The Finns started their work on the assumption that the Indus Valley civilization was possibly influenced by the Mesopotamian civilization. There is enough historical evidence to prove this theory.

"The Indus Valley script was difficult because, unlike Mesopotamian clay tablets used for letters and long documents, Indus Valley tablets are small with possibly only one word inscribed on each.

"The assumption is that for long documents the Indus people used less durable material such as palm leaves, parchment, wood or cotton cloth.

"Another feature of the Indus script was that unlike other ancient writing it was purely logographic script, based on the rebus principles.

"This means that each sign represents a whole word, which may comprise one or more syllables.

"A given word may be expressed by a clearly recognized picture of quite a different object but with the same phonetic value.

"The number of basic signs in the Indus script is limited—300, as against 2,000 or so of the Sumerian script, counting the ligatures and modified forms as different signs.

"The total number of Indus inscriptions excavated so far is just over 2,000. Professor Parpola and his team assembled 1,944 separate inscriptions for decoding, containing 9,147 signs in all.

"So far the Finnish team claims to have deciphered 30 of the 300 symbols and feels that it will be easier to decipher the remaining 270 symbols now that the key has been found."

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Journals Received

PSYCHOLOGIA AFRICANA

Journal of the National Institute for Personal Research, South African Council for Scientific and Industrial Research, Johannesburg.

Vol. 13, No. 1, October 1969.

Contents: Factors affecting the Setting of Time Standards by Means of a P.M.T. System, by Johanna Van Rooyen; Phase Progression in a Job Analysis Training Group, by Beth Von Meyer and D. H. Reader; Evaluation of a Simple Vision Screening Device, by R. Van Der Merwe and D. E. Schauder; Humour and Its Relation to Creativity, by H. W. Schmidt and D. I. Williams; A Critical Note on the Value of the Seashore Measures of Musical Talents, by I. V. Bruton-Simmonds; Book Reviews, etc.

FOLKLORE

A monthly journal published by Indian Publications, 3 British Indian Street, Calcutta 1. Price 3s.

Vol. X, No. 7, July 1969.

Contents: The Moon and the Man, by M. N. Basu; Socio-Cultural Organisation of the People of India with Special Reference to Women, by Sankar Sen Gupta; Book Reviews, etc.

BANTU

A monthly journal published by the Department of Information, Private Bag 152, Pretoria, South Africa.

Vol. XVI, No. 9, 1969.

Contents: Artificial Heart-valve triumph; Citrus Projects Flourish; and articles on Bantu affairs and activities.

JOURNAL OF BIOSOCIAL SCIENCE

A quarterly journal published for the Galton Foundation by Blackwell Scientific Publications, 5 Alfred Street, Oxford, England. Price 37s. 6d.

Vol. 1, No. 4, December, 1969.

Contents: Delineation of the Lowest Social Class, by Jane Askham; Intervals Between Births in Families Containing One Set of Twins, by Grace Wyshak; Attempted Suicide and the Experience of Violence, by F. A. Whitlock and A. D. Broadhurst; The Socio Biological Aspects of the National Survey on Fecundity and Fertility in Belgium, by R. L. Cliquet; Multiple Births in Australia 1944-63, by G. N. Pollard; Science and World Animal Production, by C. P. McMeekan; Book Reviews, etc.

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Book Reviews

THE NATURAL HISTORY OF THE DOG

By Richard and Alice Fiennes. Weidenfeld and Nicholson, London, 1968. 40 plates. 11 figures. Pp. 187. Price 50s.

We make no apology for including a book on the *Canidae* in THE MANKIND QUARTERLY if only because we cannot study man without an account of the dogs which from the Palaeolithic period have been evolving in parallel with him. Treated as it is brilliantly by these authors it is in fact an ethnological and archaeological account of the development of mankind. Furthermore, the evolution of the dog throws light on that of man.

It is rarely that we have found it necessary to disassociate ourselves from the authors' accounts of man's own anthropological history which is writ large on almost every page. We do so, however, at page 87 where, after having discussed the association of the greyhound with the Celts, they pass on to remark that the mastiff is associated with the Germanic tribes, and these "are supposed to be predominantly of the Alpine race." This is far from the case—the ancient peoples of Germany were Nordic, as are all the early Alemannic, Frankish, Langobard, and Anglo-Saxon skulls. It is true that the modern German is very much more Alpine (as we showed long ago in "Teuton and Slav") but that is quite another matter.

However, despite this obvious ethnological interest of the subject there is an even more important one, for the *Canidae* form a group which has many great similarities to the *Hominidae* in its evolution, crossings, and production of racial breeds.

For here we find disparate species—wolves, jackals, dingoes, and dogs—all interbreedable. Furthermore, as far as this tangled skein of the canine ancestry can be unravelled, it is clear that the various types of wolves split in two to produce various homologous types of dogs. This is as though proto-gorillas had split to form the gorillas and the Negroids, proto-chimpanzees to form the chimpanzees and Caucasoids, and proto-orang utans to form orang utans and Mongoloids, and all had remained thereafter interbreedable. Not only can the main stocks of dogs be traceable to distinct wolf strains, but the injection of jackal, dingo, coyotes, pariah, and other more distinct stocks, have been intermingled with this and that strain to produce particular breeds. The differences within the genus of *Canes* are as wide and as distinct as in the *Hominidae*, but due to the assistance of parallel (and at times converging) evolution they are all interbreedable. It is a humbling thought that the same thing, given certain circumstances, might have been true between men and apes!

This reviewer has had occasion to draw attention to the homologies subsisting between chimpanzees and Caucasoids, gorillas and Negroids, and orang utans and Mongoloids, and has had the timerity (which has been much criticised) to suggest the need for a study of this problem in the light of various aspects of evolution, including diverging parallel, and converging, operating at various times during the history of the anthropoidal stocks. The relevance of such thinking is justified when we realise that dogs, in their various main breeds, are derived from different subspecies of wolves and other *Canidae*, and many of the main types of dog have their homologous wolf type while other dogs are derived from other *Canidae* of a different species from that of the wolves. Furthermore, not only are all interbreedable, whether when crossing subspecies (or even species) but even when crossing genera. Thus the sacred cow in the popular mind, of fertility in crossing to establish relationship within the species, is destroyed. Where the chromosomes and organs of reproduction are the same in general

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form and function, crossing can take place, even when the crosses are between different genera, let alone species, as the racial history of the *Canidae* indicates. Therefore fertility in crossing is no indication of close relationships or even membership of the same genus, let alone species. Consequently, the writer is unrepentant in having classified the main stocks of mankind as separate species. They are at least subspecies, as Professor Ruggles Gates held to be the case. By all the taxonomic classifications we use in zoology, and in particular with the *Canidae*, mankind is divided into such specific divisions, and it is only because of ethical and religious reasons that we shy away from the logical classification which is so manifest.

It would seem that the more research we do on the *Canidae* the more we shall throw light on the taxonomic principles which must be involved in a logical and scientific classification of mankind. There would appear to be a good *a priori* reason to suggest that the racial history of the *Canidae* and the homonoids has been parallel in many respects. Even the polytypy which is an outstanding characteristic of man is even more pronounced in the *Canidae*, suggested as perhaps due to the large number of chromosomes in the latter stocks which even exceeds those of man in number.

The authors point out that although wolves, jackals and foxes belong, with dogs, to the same genetical polymorphic system (p. 152), owing to the wide geographical distribution, and because they have wide variations in the range of foodstuffs on which they live, they have a high degree of heterozygosity and so have a greater power of variability within the stock without any fundamental genetical differences. Thus we have different species which are nevertheless interbreedable.

When we come to man it is this reviewer's belief that this heterozygosity is more to be found in the Negroid than in the Caucasoid or Mongoloid who are very definite end products of evolution. It is unlikely, for instance, that there are black skin and colour or dark eye and colour genes in these latter stocks. But the Negroid peoples, for a variety of reasons, are far less homozygous. As a consequence, if all the Caucasoid and Mongoloid peoples were destroyed overnight it would not obliterate White and Yellow survival. For out of the heterozygous gene pool of the Negroids would emerge after thousands of years in the cold wilderness of the north a resegregation of traits which would be homologous to the Caucasoid and Mongoloid stocks. But the converse would not be true. The Caucasoids, for instance, are basically homozygous and could not give rise to a homologous Negroid. Owing to the much greater number of chromosomes in the *Canidae* compared with man, heterozygosity is probably more evenly distributed throughout them than in mankind. Man is, therefore, in his various branches likely to be more homozygous.

However, it does require a stretch of imagination to classify all stocks of man past and present as one species, when among the *Canidae* we are dealing with species and even genera in a classification system which is so parallel to that of man.

This is a book worthy of serious study by all anthropologists, human taxonomists, and ethnologists, as the evolution of the dog can not only be seen in terms of the dog's development in relation to man, but equally so man's in relation to dog. No anthropologist should be without this book.

R. GAYRE OF GAYRE

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Ethnological Elements of Africa

By R. GAYRE OF GAYRE

This collection of essays on African ethnology originally appeared as a series of articles published during the last few years in THE MANKIND QUARTERLY. They have now been revised where necessary and brought together in this book which does not set out to deal in detail with every aspect of this vast subject but attempts to synthesise the major racial elements of Africa, to indicate their relationships and differences, and to formulate a theory of the racial origins of the African populations of our times.

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